

ate the fig, and threw the peel away; (oth. opin. the kernel; Ms. M. 2 שילחה v. Rabb. D. S. a. l. note 30), v. תהילא.

שיחלויים, שיחלויים, שיחלויא v. sub שחל.

שיחרור, Lam. R. to I, 1 רבתי (8 חד מאר) ויש' אפוי (8 חד מאר) רבתי I, 1 רבתי II.

שיחרור, שחל' m. (שחרר) *setting free, emancipation, liberty*. Kidd. 15^b לש' for restoration to liberty, opp. writ שטר ש' 6 Gitt. I, 6 writ of emancipation; a. e.—*Pl.* שחל' שחל' *writ of emancipation*. Ib. שחל' עבריים; ib. 4. Ib. 9^a, sq. ש' a. fr.

שיחרורא, שח' ch. same. Targ. Y. Lev. XIX, 20.

שיחחא, v. שחחא.

שייט, שייט m. (שיט) *swimmer*. Kel. II, 3, v. קבית; Bets. 36^b; Tosef. Ter. VII, 14, v. שייט.

שייטא, שיי' ch. same. Targ. Is. XXV, 11.—Yoma 77^b, v. שייטא; Y. Shek. VI, 50^a top (ed. Krot. שייט, corr. acc.; Bab. ed. שייט; Ms. M. שייטא, v. שייטא).

שיטא, שטא I m. = h. שטא, *acacia*. Targ. Y. Ex. XXV, 10; 13.—B. Bath. 80^b, v. שייטא.—*Pl.* שייטא, שייטא, שייטא. Targ. O. Ex. l. c. Targ. Is. XLI, 19; a. e.—Ex. R. s. 6; Tanh. Vaëra 2, v. שייטא ch. Gen. R. s. 94 שייטא (some ed. שייטא) there were acacia trees in Magdala, but people refrained from using them out of regard for the sanctity of the holy Ark; Cant. R. to I, 12 דשטא; a. e.

שיטא II *line, system*, v. שייטא.

שיטתא, שטת I f. (h. h.; = שטת, Egypt. שטת, v. Ges. Thes. s. v. שטת) *acacia*. R. Hash. 25^a (as a species of cedar), expl. שייטא; B. Bath. 80^b שייטא (corr. acc.). R. Hash. l. c. שייטא the Lord shall cause every acacia tree that the gentiles have taken from Jerusalem to be restored to her. Tanh. T'rum. 9 שייטא in every ark (for the Torah scrolls) that Israelites make, they must put shittah-cedar. Ib. שייטא and of all these (species of cedars) only the acacia was chosen (for the Tabernacle); a. e.—*Transf. the holy Ark*. Ab. Zar. 24^a; Gen. R. s. 54, v. שייטא I h.; Midr. Sam. ch. XII. Ib. ... שייטא (Gen. R. l. c. שייטא) the cows turned their faces towards the Ark, and recited songs.—*Pl.* שייטא, שייטא. Tanh. l. c. שייטא, v. שייטא. Ib. שייטא אר. שייטא the Lord said, in the future I shall heal (restore) the acacias (ref. to Joel IV, 18). Ex. R. s. 35; a. fr.; v. שייטא.

שיטתא II pr. n. pl. *Shittah* (h. h. שייטא). Y. Maasr. I, beg. 48^c שייטא carobs of Shittah and Zalmonah.

שיטתא III f. (שטת, emp. שטת) 1) *row, line*. Neg. X, 6 שייטא and a row of hair separating them. Y. Kidd. II, 62^d שייטא (not שייטא) a bald-headed

woman with a row of hair going around from ear to ear. Y. Yoma IV, 41^c top שייטא ארז' I have seen it (the high priest's mitre) in Rome, and there was engraved on it only in one line, 'holy unto the Lord'. Tosef. Gitt. IX (VII), 11 שייטא the space of one line (of writing); Y. ib. IX, 50^c; Y. B. Bath. X, beg. 17^c. Treat. Sofrim XII, 8; a. fr.—*Pl.* שייטא, שייטא (m.). שייטא, שייטא the division of lines in the Pentateuch. Ib. 9 שייטא the mark for the beginning of lines (in *Haazinu*, Deut. XXXII) is, *Haazinu, Ya'arof* &c. Y. B. Bath. l. c. שייטא the space of two lines; Tosef. Gitt. l. c.; Y. ib. l. c. Hull. 65^a שייטא בשני שייטא written as two separate words, but not divided between two lines; a. fr.—2) (*transf.*) *line of thought, opinion, principle, system*. Lev. R. s. 2 שייטא offered a second mode (of developing the same idea from two Scripture verses). Y. Gitt. V, 47^c top; Y. Erub. VII, 24^c bot. שייטא they entered into (drew an analogy from) the principle laid down in the law concerning transactions of children. Erub. 99^a, a. e. שייטא מוחלפת חש' (Rashi: R. J. is at variance with his own principle, v. שייטא). Y. Pes. VII, beg. 34^a שייטא following up R. Meir's principle. Y. Peah V, 19^a top [read:] שייטא he (R. El.) argued against them by entering into their opinion (without adopting it for himself); according to your principle, when you say &c.; a. fr. (in Chald. diction, v. שייטא).—*Pl.* שייטא. Num. R. s. 19^a (ref. to חמרים, Num. XX, 10) שייטא there are several ways of interpreting that word; a. e.

שיטתא, v. שייטא.

שיטתא, Tanh. Shof'tim ed. Bub. 3, v. שייטא.

שיטתא, שייטא, שייטא, שייטא, שייטא, שייטא.

שיטתא f. **שיטתא** m., **שיטתא** h. form) = h. שייטא III, 1) *row, line, stripe*. Zeb. 12^b שייטא they all stood in one line (were equal in rank and united).—*Pl.* שייטא, שייטא, שייטא. Y. Shebu. VI, 37^a bot., v. שייטא. Y. Gitt. V, 46^d bot. שייטא and R. H. wrote between the lines; a. e.—2) *opinion, principle, system*. Y. Ber. IX, 13^a bot. שייטא R. J. ... expressed the idea in a different way; ib. שייטא. Keth. 17^a שייטא (הייטא) his line of conduct (habit of participating in wedding ceremonies) benefited the old man (v. שייטא). B. Mets. 69^a שייטא it was not quoted as a halakhah, but as a line of opinions (all of equal rank). Y. Snh. VIII, beg. 26^a שייטא R. S. b. Lakish's principle is at variance with itself: here he says ..., and there he says &c.; Y. Peah IV, 18^d bot., sq.; a. fr.—Naz. 32^b שייטא, v. שייטא. Ruth R. to II, 14 שייטא interpreted it in six ways. Lev. R. s. 2 שייטא offered two modes of developing the same idea, v. שייטא III. Y. Ber. IX, 13^a; a. e.

שיטתא f. pl. (emp. שייטא) *posts, legs* of a bedstead. Y. Maas. Sh. IV, end, 55^c שייטא ארז' (not שייטא; prob. to be read: שייטא) the four cedars (in

your dream) mean the four posts of the bed; Lam. R. to I, 1 (שולשםא 2 חר כור). Ib. שִׁמְנוֹתָא וכו'... שִׁמְנוֹתָא וכו'... the four sycamore trees mean the four legs of the bed; Y. l. c. כורערא בר.

שָׁרִיָּא = שָׁרַח to sink down. Imper. שְׁרִירָא. Sabb. 67^a, v. שָׁרִיָּא I ch.

שָׁרִיָּא pr. n. m. *Shayya* (prob. abbrev. of שְׁרִיָּא). Zeb. 34^b (Ms. R. 1 שישא v. Rabb. D. S. a. l. note 9). Sabb. 66^a (Ms. O. רבא בר שְׁרִיָּא; v. Rabb. D. S. a. l. note 5).

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא m. (denom. of שָׁרִי, שָׁרִי) *demon-like, ferocious*. Gen. R. s. 65 (expl. שְׁרִירָא, Gen. XXVII, 11) שְׁרִירָא (ed. Wil. שְׁרִירָא, corr. acc.) a demon-like man (v. שְׁרִירָא); Yalk. ib. 114.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא m., שְׁרִירָא f. = h. שְׁרִירָא, *pit*. Targ. Ps. XXXV, 7 (ed. Wil. שְׁרִירָא). Targ. Y. Deut. IX, 19 (ed. Vien. שְׁרִירָא). Targ. Ps. LVII, 7 (ed. Wil. שְׁרִירָא); a. e. — *Pl.* שְׁרִירָא. Ib. CXIX, 85 Ms., v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא m., שְׁרִירָא f. (שְׁרִירָא) *connected, attached, related, belonging to*. B. Kam. 92^b וכו' שְׁרִירָא (ed. Ar. (ed. Met. 98^b the bad palm tree belongs to and goes &c., v. שְׁרִירָא. Ab. Zar. 72^b שְׁרִירָא... Ar. (ed. גריר) all the wine in the cask is connected with that in the siphon, v. גריר. B. Mets. 98^b שְׁרִירָא... שְׁרִירָא (not שְׁרִירָא) shall we say, the action of hiring is connected with that of lending, because in both cases there is the same responsibility for theft and loss (and therefore the act of hiring after lending is only a continuation of, and has had its beginning simultaneously with the lending)?, opp. שְׁרִירָא... ודאי לא שְׁרִירָא דינא כיון. Ib. שְׁרִירָא if he hired the animal to be used in the presence of the owner, and then borrowed it without him, shall we say, lending is surely not connected with hiring (since the laws of responsibility are different), or shall we say, because they are related in some respects, they may be considered entirely related (so that the two acts may be treated as of the same date)? B. Kam. 15^a שְׁרִירָא (the gentile (is disqualified as witness), because he has no relation to the Jewish religious duties; שְׁרִירָא אבל עבר דש' במצור; but the slave (of a Jew) who has some relation to religious duties (being bound to observe certain religious laws) &c. Kidd. 42^a וכו' שְׁרִירָא if the text has no application to where it belongs (to the subject under consideration), apply it to where it does not belong (v.

ענין). Y. Ab. Zar. I, 39^d bot. שְׁרִירָא a goat to which the law concerning the first-shorn wool does not apply; a. fr. — *Pl.* שְׁרִירָא. Gitt. 28^b וכו' שְׁרִירָא in a thing in which they are not interested (and may be apt to boast of their feats): but in a thing in which they are interested, they are likely to cling to their lies.

שְׁרִירָא m. (preced.) [*attachment*,] *knob in the wine cask* with a small orifice made for testing the flavor, or to prevent bursting, *bung*. Ab. Zar. 69^b (Ar. שְׁרִירָא, Var. שְׁרִירָא fr. שְׁרִירָא; Tosaf. l. c. שְׁרִירָא *chip, plug* with which the orifice is stopped).

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא pr. n. m. (comp. שְׁרִירָא) *Sh'yan*, an Amora. Y. Bicc. III, 65^d top; (Midr. Sam. ch. VII שְׁרִירָא). Y. Erub. I, 19^a top שְׁרִירָא; ib. top שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא v. שְׁרִירָא.

שְׁרִירָא m. (preced.) *remnant, relic, survival*. Num. R. s. 19³² (ref. to Deut. III, 11) שְׁרִירָא (ed. Wil. a. oth. שְׁרִירָא) and here he is represented as a survival. — *Pl.* שְׁרִירָא, שְׁרִירָא; *du.* שְׁרִירָא. Men. II, 1 שְׁרִירָא... שְׁרִירָא if a priest takes a handful of the meal-offering with the intention of eating its remnants... the next day. Ruth R. to I, 5 (ref. to Ruth, ib.) שְׁרִירָא נעשרה שְׁרִירָא she became like the remnants of remnants (of the meal-offering); Yalk. ib. 600 שְׁרִירָא. Erub. II, 5, a. e. שְׁרִירָא seventy cubits and a balance (less than eighty); Y. ib. II, 20^b שְׁרִירָא (corr. acc.). Zeb. 52^a שְׁרִירָא the remaining blood of the sin offering after sprinkling (Lev. IV, 34, a. e.). Ib. שְׁרִירָא שְׁרִירָא the pouring out of the remaining blood at the bottom of the altar is not indispensable for the efficacy of the sacrifice (v. שְׁרִירָא); Meil. 9^a שְׁרִירָא it is indispensable; a. fr. — Men. IX, 8 שְׁרִירָא the laying of hands on the victim is the last of the commendable acts, i. e. is not indispensable. Ib. 93^b שְׁרִירָא שְׁרִירָא if he treated the laying on of hands as dispensable (omitted it); Sifra Vayikra, N'dabah, Par. 3, ch. IV; Neg. XIV, 10; a. e. — Meg. 15^b (ref. to Is. XXVIII, 5) שְׁרִירָא שְׁרִירָא for him that considers himself like leavings (is modest); R. Hash. 16^b sq. (ref. to Mic. VII, 18). — שְׁרִירָא, Num. R. s. 19²¹ ed. Wil., v. שְׁרִירָא.

שְׁרִירָא I ch. same. Targ. Y. I Deut. XXVIII, 54 שְׁרִירָא constr. (ed. Vien. שְׁרִירָא, corr. acc.). Targ. I Chr. XI, 8 שְׁרִירָא; a. e. — *Pl.* שְׁרִירָא. Y. Dem. II, 22^c שְׁרִירָא (not שְׁרִירָא) those (not explicitly mentioned) are left over (are implied, v. שְׁרִירָא).

שְׂרָרָא II, שְׂרָרָא I f. (שִׁרָּ; b. h.; שְׂרָרָא, Ez. XXVII, 25) *caravan*. Tosef. B. Mets. VII, 13 וְכִּי שְׂרָרָא מְחַלְכֵּת וְכִּי if a caravan travels in the desert, and a band attacks and robs it &c.; B. Kam. 116^b. Y. Erub. I, end, 19^d אַחֲלִים tents put up by a caravan require no 'Erub (v. שְׂרָרָא), opp. שְׂבִמְחָנָה in a camp; a. fr.—*Pl.* שְׂרָרָא. B. Mets. 18^a, v. מְצָא; a. fr.—Ch., v. שְׂרָרָא.

שְׂרָרָא II, שְׂרָרָא III f. (v. שְׂרָרָא) *blood-relations, parents*. Y. Kidd. IV, 65^d bot. וְכִּי הַחֲרִיחַ הַחֲרִיחַ the midwife (may testify as to the first born of twins), the parents (as to the paternity of a foundling) &c.; Y. B. Bath. II, 13^d bot.; ib. 14^a top שְׂרָרָא.

שְׂרָרָא, Ab. Zar. 70^a bot. Ms. M., v. שְׂרָרָא.

שְׂרָרָא, שְׂרָרָא, שְׂרָרָא, = **שְׂרָרָא**, **שְׂרָרָא**, **שְׂרָרָא** I. Targ. O. Gen. XXXVII, 25 (ed. Berl. a. oth. שְׂרָרָא). Targ. Is. LX, 6 (h. text שְׂפַעַתָּה).—Y. Bets. III, 62^a top שְׂרָרָא הוּוּת עֲבָרָה a caravan passed by; Y. Sabb. I, 4^a bot. שְׂרָרָא הוּוּת עֲבָרָה (corr. acc.). Y. Gitt. IV, beg. 45^c סַלְקִית בְּשִׂרָרָא (not לשֶׁ) I went up with a caravan (to Resh Lakish's place); a. e.—*Pl.* שְׂרָרָא. Targ. Is. XXI, 13.—B. Mets. 18^b רַשְׁכִּיחָן שֶׁ אֵצִ"ל (not רַשְׁכִּיחָן) although caravans frequently pass there. Ib. שְׂרָרָא שְׂרָרָא (read with Ms. R. שְׂרָרָא שְׂרָרָא).

שְׂרָרָא, שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא m. (שְׂרָרָא; v. Del. Assy. Handw. s. v. שְׂרָרָא) *establishment, realization, execution; use of the phrase* זה שֶׁ לַעֲשִׂייתָ Gen. R. s. 31, end (ref. to Gen. VI, 22) שְׂרָרָא this refers to the carrying out of the command to make the ark; ib. s. 32 (ref. to ib. VII, 5) וְכִּי...כָּלל זה שֶׁ לַבְּרִינֹס בהמה this refers to the execution of the command to bring in the beasts; Yalk. ib. 55; 56 שְׂרָרָא (corr. acc.). Gen. R. s. 34 (ref. to Gen. VIII, 20 a. IX, 1) שְׂרָרָא בִּזְכוּת דְּקִרְבָּנוֹת (not שְׂרָרָא בִּזְכוּת דְּקִרְבָּנוֹת) this is an establishment (standard passage, emp. אֲב, s. v. אֲב) of the reward of sacrifices.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא m. (שְׂרָרָא) *finishing, completion*. Gen. R. s. 1 וְלִשְׁ הָאָרֶץ קִדְמָה... לְבִרְיָאָה as regards creation (planning) the heavens were first (Gen. I, 1); as regards completion, the earth came first (ib. II, 1); Yalk. ib. 3; Lev. R. s. 36; Y. Hag. II, 77^d top.

שְׂרָרָא, שְׂרָרָא, ch. 1) same. Targ. Y. Gen.

VII, 11. Ib. XXII, 13; a. e.—2) *perfection, beauty*.—*Pl.* שְׂרָרָא. Targ. Y. I, II Lev. XXII, 27 (some ed. שְׂרָרָא).—3) *foundation*.—*Pl.* as ab. Targ. II Sam. XXII, 8 שְׂרָרָא (h. text מוֹסְדוֹת).

שְׂרָרָא f. a species of *birds* classified under *s'lav* (v. שְׂרָרָא); *quails* (?). Yoma 75^b ed., a. Ar. (Ms. M. שְׂרָרָא; Ms. O. שְׂרָרָא); Yalk. Ex. 260 שְׂרָרָא, שְׂרָרָא; v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא m. (denom. of שְׂרָרָא) *shikhmi*, by-name of a certain class of Pharisees. Y. Ber. IX, 14^b bot. פְּרוּשׁ שֶׁ, expl. שְׂרָרָא מְצוּחָא וְכִי who carries religious exercises on his shoulder; Y. Sot. V, 20^c bot.; Bab. ib. 22^b, expl. שְׂרָרָא הוּוּת דְּהַעֲרִישָׁה מַעֲשָׂה שְׂרָרָא he who acts like Shechem (who underwent circumcision from an unholy motive).

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, שְׂרָרָא, v. sub שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא pr. n. m. *Shila*, name of several Amoraim. B. Bath. 172^a רַבָּא בְּרַי רַב שֶׁ (רַבָּא) (ed. Pes. שְׂרָרָא, v. Rabb. D. S. a. l. note 10). Snh. 98^b דְּבִי רַבִּי those of the house (or school) of R. Sh.—Nidd. 26^a חֲמִרָא רַבִּי שֶׁ דִּינָה Ruth R. to II, 19, a. e., v. Sabb. II, 5^a top רַבִּי שֶׁ דִּינָה Ruth R. to II, 19, a. e., v. Y. Gitt. III, beg. 26^a בְּרַי רַבִּי שֶׁ בְּרַי רַבִּי Y. Gitt. II, 44^b בְּרַי רַבִּי שֶׁ (prob. to be read: בְּרַי רַבִּי).—Macc. II, 31^d bot. שְׂרָרָא. V. Fr. M'bo, p. 124^b.—Gitt. 69^a (in a charm formula) שְׂרָרָא בְּרַי סוּמְקִי.—Gen. R. s. 64, beg., v. next w.

שְׂרָרָא (b. h.) 1) pr. n. pl. *Shilo*, the seat of the Tabernacle after the conquest. Meg. 16^b עַל מִשְׁכַּן שֶׁ בְּכָה (Benjamin) wept over the Tabernacle of Shiloh, which was to be in the dominion of Joseph &c.; Yalk. Gen. 152. Macc. 12^a שֶׁ הוּוּת...שֶׁל שֶׁ (Joab) took hold of the altar of Shiloh, opp. to עִילְמִים. Zeb. 61^b; a. fr.—B. Bath. 75^b שְׂרָרָא אֵלֶּה וְשֵׁנִי שֶׁ'יִלֹ (Ar. שְׂרָרָא; Ms. M. שְׂרָרָא) an area of one thousand and two times that of Shiloh built up with palaces (v. שְׂרָרָא); [Rashb. שְׂרָרָא the numerical value of Shiloh = 345].—2) (interchanging with שְׂרָרָא) *Shilo*, (*Shila*), name of a fictitious town, v. שְׂרָרָא I. Gen. R. s. 40, beg. שִׁילֹ; ib. s. 25, end; ib. s. 64, beg. שְׂרָרָא; Midr. Sam. ch. XXVIII שְׂרָרָא; Ruth R. to I, 1 שְׂרָרָא.—3) pr. n. m. *Shilo*, homiletical name of the King Messiah. Gen. R. s. 98 (ref. to Gen. XLIX, 10) עַד...שֶׁ זֶה מֶלֶךְ וְכִי 'until Sh. comes', this means the King Messiah. Snh. 98^b שְׂרָרָא שֶׁ הוּוּת (the Messiah's) name will be Shiloh.—V. preced.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.

שְׂרָרָא, v. שְׂרָרָא.—[B. Bath. 172^a, v. שְׂרָרָא.]

שילוח *m.* (b. h.; *שילח*) 1) *sending away, letting go*. Sot. 9^a (ref. to Is. XXVII, 8) *עד שעה שירפוחה* the Lord does not visit her sins upon a nation until the time comes to send her away (into captivity); אין *שילוחו*... *הקב"ה* the Lord does not punish a king, until the time comes to drive him away (depose him). Hull. XII, 1, a. fr. *הקן*, v. *קן*. Ib. 140^a *לש' with regard to the duty of letting the mother bird go*. Sifra M'tsor'a, Neg., Par. 1 *ש' ציפורים* letting the birds (of the leper's sacrifice) fly (Lev. XIV, 7). Y. B. Kam. I, 2^b *טמאין* ש' *טמאין* the section treating of the sending out of the camp of the unclean (Num. V, 1 sq.). Num. R. s. 7¹⁰ *וכ' וכו' they were condemned to be sent out of the camp, this means exile*. Gen. R. s. 61 *ש' שטר* a document referring to the sending away of children with gifts (Gen. XXV, 6); a. fr.—*Pl.* *שילוחין* *שילוחין* *שילוחין* before sending her off. Snh. 102^a (ref. to Mic. I, 14) *רצוני*... *הוא* he who slew the Philistine (Goliath) and gave you Gath as a possession:—will you give a dismissal to his descendants (will you abandon the house of David)?—Esp. *שילוחין* *שילוחין* *שילוחין* Gen. R. s. 19 *אורזו* *שילוחין* *שילוחין* I punished him with banishment (from Eden); Lam. R. introd. (R. Abbahu 1); a. e.—2) (emp. *שילוח*) *letting loose, visitation*. Yeb. 114^b *ש' נחשים וכו' a plague of serpents and scorpions*.—[Y. Gitt. II, 44^b *שילוח* v. *שילוח*.]

שילוח *pr. n.* (b. h. *שילח*) the pool of *Siloh* near Jerusalem. Y. Taan. II, beg. 65^a *וכ' ש' וכו' even if he were to bathe in the waters of Sh. or in primeval waters*.

שילוחא *ch. same*. Targ. Koh. II, 5 (ed. Vien. *שילוח*). Targ. Is. VIII, 6 (ed. Wil. *שילוח*). Targ. I Kings I, 33; 38 (h. text *גירון*).—Snh. 94^b (fr. Targ. Is. I. c.).

שילוח *m.* (b. h. *שילח*) *control*; (sub *יד*) *handling*. Y. Shek. VI, 49^d *לש' ש' ש' allow one half of a hand-breadth on each side (of the Ark) for handling (the tablets)*; [Ms. M. *לשילוח* or *לשילוח* v. Rabb. D. S. a. l. p. 53, note].

שילוח *m.* (b. h. *שילח*) *compensation, payment, punishment*.—*Pl.* *שילוח* *שילוח* *שילוח* Lev. R. s. 17 (ref. to Ps. LXXIII, 3 *ש' וכו' I want to see the punishment of the wicked*).

שילוח *m.* (b. h. *שילח*) *of Shiloh* (v. *שילוח*). Gen. R. s. 73 *ש' ש' אחרית דש' Taan. 20^a; Ruth R. to IV, 8; a. fr.*

שילוחא v. *שילוחא*.

שילוחא v. *שילוחא*.

שילוח *pr. n. pl.* *Shili*, near Pumbeditha; v. *שילוח*. Gitt. 80^a; B. Bath. 172^a (Ms. H. *שילוח*); Yeb. 116^a. Bets. 25^b. B. Mets. 72^b; a. e.—[*שילוח*, B. Bath. 75^b Ar., v. *שילוח*.]

שילוחא v. *שילוחא*.

שילוח *m. pl.* (= *שילוח*; *שילוח*; *שילוח*) *reins*. Tosef. Kel. B. Mets. IV, 7 *ש' ש' וכו' the reins, the bit, and the bridle*.

שילוחא v. *שילוחא*.

שילוחא v. *שילוחא*.

שילוחא *m.* (v. *שילוחא*) *bladder of a fish*. Ab. Zar. 40^b.

שילוחא v. *שילוחא*.

שילוח *pr. n. m.* *Shilath*. Y. Meg. IV, 75^a *בוט*. (רב) *שילוח*. B. Bath. 8^b. Erub. 28^a; a. fr.

שילוח v. *שילוח*.

שילוחא *m.* (שמים; cmp. *שילוחא*) *waste, ruined*.—*Pl.* *שילוחא* *שילוחא* *שילוחא* Men. 33^b *ש' שילוחא* 'waste doors', expl. ib. *שילוחא* *שילוחא* over which there is no ceiling (upper beam); (oth. opin.) *שילוחא* which have no posts; Erub. 11^a (ed. Sonc. *שילוחא*; Tosaf to Kidd. 32^b *שילוחא*).

שילוח *f.* (שילוח) 1) *putting, placing, use of the root*. Keth. 46^a *ש' ש' we draw an analogy between sum* (Ex. XXII, 24) and *sum* (Deut. XXII, 14); Y. ib. IV, 28^c *שילוח*. Y. Shek. IV, 48^a *ש' שילוח* even where the Biblical text has the verb *sum* ('thou shalt put'), it is an act indispensable to legality. Yalk. Gen. 150 *שילוח* v. *שילוח*.—2) *treasure*, v. *שילוח*.

שילוחא *m.* (שילוח) *drawing out, unsheathing*. Sifré Deut. 192 *ש' שילוחא* the drawing of swords.

שילוחא *m.* (שילוח) *announcement*. Y. Shek. I, beg. 45^d *ש' שילוחא* the announcement concerning the contributions for the Temple (Sh'kalim) and concerning mixed seeds (v. *שילוחא* *Hif*).

שילוחא *m.* (שילוח) *guarding, care*. B. Kam. 15^a *ש' שילוחא* are not presumed to be guarded against, i. e. need special guarding (Ex. XXI, 29); ib. *ש' שילוחא* are presumed to be safe (the owner is not bound to guard them). Ned. 37^a *ש' שילוחא* the teacher is paid for guarding the pupils (and not for the teaching itself). Ib. *ש' שילוחא* does an adult need guarding? Koh. R. to V, 10 *שילוחא* must be watched against weasels &c.; a. fr.—*Pl.* *שילוחא* (b. h. *שילוחא*) *a night of watching*. Pes. 109^b; R. Hash. 11^b, a. e., v. *שילוחא*.—2) *clearing wine, straining*. Y. Sabb. XX, beg. 17^c *ש' שילוחא* is permitted on the Holy Day as far as straining is concerned; Y. Bets. I, 60^d *בוט*.

שילוחא *m.* (שילוח) *ministration, attendance*. Ber. 7^b *שילוחא* v. *שילוחא*. Ab. ch. VI *שילוחא* attendance of pupils on scholars. Num. R. s. 31 *שילוחא*... *שילוחא* of all the tribes the Lord did not choose any to stand in his service but the sons of Levi. Gen. R. s. 87 *שילוחא* his ministration was pleasing to his master; a. e.

שילוחא *ch. same*, *service, office*. Targ. Gen. XI, 13; XLI, 13 (h. text *שילוחא*). Targ. Is. XXII, 19 (h. text *שילוחא*).—Esp. *Temple service*. Targ. Ex. XXXI, 10 (h. text *שילוחא*). Targ. Num. IV, 12 (h. text *שילוחא*); a. fr.

שִׁמִּי pr. n. m. *Shimi*, name of several Amoraim. Men. 29^a, a. fr. בר חייא ש' lb. ר' א' art thou Shimi (and askest such a question)?; ib. 110^a. Tem. 28^a אשרי a. e.

שִׁימָשָׁא, שִׁימָצָה, שִׁימָצָא sub שְׁמִי.

שִׁין m. (b. h.) *urine*.—*Pl.* שִׁינִים. Treat. Sof'rim IX, 8 (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) כְּרִיב שִׁינֵיהֶם (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) it is written *shenehem*, and it is read *meme raglehem* (the water of their feet); Meg. 25^b שִׁינֵיהֶם.

שִׁין v. שִׁינֵין.

שִׁין *Shin, Sin*, name of the twenty-first letter of the alphabet. Sabb. 104^a. Men. 35^a, a. e. של הפלין the Shin embossed on the capsule of the T'fillin of the head. Cant. R. to I, 9, v. שְׁיִשָּׁה; a. fr.—Meg. 25^b שִׁין euphem. for *fundament*. Ib. גִּימָ"ל v. גִּימָ"ל וְשִׁין.

שִׁינָא, שִׁינָא v. שִׁין.

שִׁינָא I m.=h. שִׁין, *urine, urinating*. Ber. 62^b Mus. (ed. שִׁינָה *sleep*).

שִׁינָא II f. *sleep*, v. שִׁינָא.

שִׁינֵיפִין **שִׁנִּי** m. (= שִׁין דְּפִיל) *ivory*. Targ. Y. I, II Gen. L, I (not שִׁינֵי).

שִׁנָּה, שִׁנָּה f. (b. h.; קָשָׁן) *sleep*. Ber. 3^b מעולם לא ש' midnight never found me asleep. Ib. 62^b ש' sleep at morning dawn (v. שִׁינָא I). Meg. 15^b במוסר שִׁינָּהוּ וכו'. Ib. עֲרָאִי v. שִׁינָּה 28^a Succ. קָדַר v. שִׁנָּה וכו' when he gives his sleep in charge of others (gives orders to wake him up). Yoma I, 4 חמאבל מביא ארז הש' eating causes sleepiness. Tam. 28^a ש' being overcome by sleep. Snh. 93^b ש' they forced themselves not to laugh, talk, or fall asleep. Kidd. 49^b עשרה ten measures of sleep have come down to the world, nine of which the slaves have taken &c.; a. fr.

שִׁנָּה, שִׁנָּה m. (שִׁנָּה) *change*. Gen. R. s. 44 ש' change of name; ש' change of residence. Sabb. 114^a top בגדים ש' change of dress (for the Sabbath, for prayer &c.). Keth. 110^b, a. e. וסח ש' v. וסח; a. fr.—Esp. (law) *change of form (and name) effected on an illegitimately obtained object*, by which the present possessor is privileged to retain the object and pay its value. B. Kam. 65^b ש' בריד וקנא the change (from calf to ox) happened while the animal was in his possession, and he has obtained ownership. Ib. חשם ש' וניקנינדרו בש' חשם may he not have obtained the ownership of it through the change of name? Ib. (עומדת עומד) ש' במקומו עומד (the original's) place, i. e. the change of form or name of an object does not affect its legal status; ib. 93^b; ib. 68^a ש' ע"י מעשה (= ש' מעשה) ש' במקומה עומד a change brought about by human action. Ib. 68^a, a. fr. רשות ש' change of possession (by transfer of the object to a third person). Ib. 93^b ש' דרבנן ש' a change which gives the right of ownership by rabbinical ordinance, i. e. ש'

החזור לבריותו (ib. 67^a) a change (of name) which can be undone by restoring the object to its original condition; ש' דאורייתא a change which gives the right of ownership by Biblical law, i. e. a change which cannot be undone; a. fr.—Men. 43^a ש' שקר ש' אמת and the mnemonical word (to remember which change proves the color to be genuine (חבלת), and which proves it to be adulterated) is 'a false change' (one who changes his word for evil is a bad man), 'a true change' (one who changes his word to do better than he has promised).—Sifra Vayikra, Hob., ch. XIX, Par. 11; Meil. 18^a, v. שִׁינָא I.—*Pl.* שִׁינָאִים. B. Kam. 65^b (ref. to נכ, Deut. XXIII, 19) שִׁינָאִים this serves to include in the prohibition these objects even when they have been changed in form; Tem. 30^b; a. e.

שִׁנָּה, שִׁנָּה ch. 1) *change, strangeness*. Targ. Is. XXVIII, 11.—2) *answer, reply, solution*. Sabb. 3^b דמשני ש' הוא ש' ולא ש' he might give thee an answer which is no answer. Keth. 98^b ש' דשנינן ש' הוא the solution which we have offered is the real solution; Pes. 12^b; a. e.—*Pl.* שִׁנָּה, שִׁנָּה. Nidd. 26^a ש' have these replies any reality?, i. e. these fictitious cases can never occur. Yeb. 91^b; B. Bath. 135^a ניקום ונסמוך a. e. can we stand and lean on harmonizing arguments (for legal decisions)?

שִׁנָּה, שִׁנָּה m. (שִׁנָּה) *diligent teaching, memorizing*. Sifre Deut. 34 (ref. to Deut. VI, 7) וכו' these words must be memorized (by the children), but the passages (Ex. XIII, 1—10; 11—16) need not be memorized; ib. אינו ש' is it not a logical conclusion that they must be memorized?; Yalk. ib. 841.

שִׁנָּה, שִׁנָּה, שִׁנָּה m. (שִׁנָּה) *strangulation*; trans. *anguish*. Targ. Job VII, 15 Ms. (ed. שר). Targ. Prov. I, 27 (ed. Wil. שִׁנָּה; h. text צוקה). Targ. Y. Ex. XXI, 15, sq.; Targ. Y. Lev. XX, 10, v. סִדְרָא; a. e.—*Pl.* שִׁנָּהִין. Targ. Ps. XXV, 17 שִׁנָּהִין Ms. (ed. קר..., corr. acc.).

שינוחא v. שִׁנָּה.

שינר v. שִׁנִּי.

שיננא m. (שִׁנָּה) 1) *keen scholar*; [oth. opin.: *man with long teeth*]. Hag. 15^b; Ber. 36^a; Erub. 54^a, a. e. (applied to R. Judah).—2) *edge, blade*, v. שִׁנָּה.

שינפא v. סונבא.

שינצא v. שִׁנָּה.

שינצא v. שִׁנָּה.

שִׁנָּה, שִׁנָּה, שִׁנָּה = h. שִׁינָה, *sleep*. Targ. Gen. XV, 12. Targ. Job IV, 13. Targ. I Sam. XXVI, 12; a. fr.—Erub. 65^a שִׁנָּה לַשְׁמַעֲיָה gave his sleep in charge of his servant, v. שִׁינָה. Ib. לֵשׁ. Ib. לֵשׁ the night is made for sleep. Ber. 4^a לַאֲחֻזְיָה מְשִׁנָּה Ms. M. (ed. לַאֲחֻזְיָה מְשִׁנָּה) in order to be waked up from his sleep. B. Mets. 83^b ש' סמא דש' a narcotic drink; a. e.

אין 65^b Zeb. *splitting, rending*. m. (שֵׁס׳) **שֵׁס׳**, **שֵׁס׳** מ. Ms. M. (ed. שֵׁס׳) the rending of the sacrificial bird must be done with the hand; Yalk. Lev. 447. Ib.; Sifra Vayikra, N'dab., Par. 7, ch. IX (ref. to Lev. I, 17) **שֵׁס׳**.. **שֵׁס׳** (the bird) must be rent, but the burnt-offering of cattle must not; a. e.—[*שֵׁס׳* שֵׁס׳. Sifra Sh'mini, ch. V, Par. 4, v. **שֵׁס׳**.]

שִׁירְסִיקִי m. pl. *plums*. B. Mets. 60^a אֲנִי ... שִׁירְסִיקִי (Alf. Ms. שִׁירְסִיקִי; Asheri (שִׁירְסִיקִי) I distribute nuts (among the children of my customers), do thou distribute plums (to attract them); B. Bath. 21^b שִׁירְסִיקִי Ms. M. (ed. שִׁירְסִיקִי; v. Rabb. D. S. a. l. note 40).

שִׁיטָּה = שִׁיחָטָה, v. שִׁיטָּה.

נְשִׁיטָה, v. נְשִׁיטָה.

נְשִׁירָע *to be smooth*, v. נִשְׁרָע.

m. **שְׁרִירָא, שְׁרִירָע, שְׁרִירָע** (שְׁרִירָע), **שְׁרִירָא, שְׁרִירָע** (preed.) *plaster, cement, sealing clay*. Targ. O. Num. XIX, 15 מְגֹרֶשׁ שְׁרִירָע ed. Berl. (oth. ed. שְׁרִירָע, ed. Vien. שְׁרִירָע; h. text פְּרִירָע (צְמִירָע); Targ. Y. ib. 9 שְׁרִירָע Targ. Gen. XI, 3 (h. text חֲמֵר). Targ. Ez. XIII, 12 (h. text חֲמֵר); a. fr. — Sabb. 66^b שְׁרִירָע (Ms. M. שְׁרִירָע) the sealing clay of a wine vessel.

שִׁיעָבוֹדָא, שִׁיעָבוֹד, שִׁיעָבֹד, v. sub 'שָׁעַב'.

m. proportion, standard, definite **(שֵׁעַר)**. **שֵׁעָר, שְׂעוּרָה**, quantity or size, limit. Peah I, 1 אלו... שאין להם ש' for the following things there is no definite proportion or quantity prescribed. Y. ib. 15^a bot. לא למעיל ו'. they have no limits set either of a maximum or of a minimum. Hall. I, 7 כש' אם אין אם if either portion is not of the legal size (to require the separation of the priest's share). Ib. IV, 8 של אור יש לו ש' for that portion of Hallah which is to be burnt there is a legal quantity (a minimum) &c. Ib. של אור אין לו ש' for that which is to be burnt there is no minimum prescribed, but there is one for that which is to be given to the priest. Nidd. 26^a שיפר ש' the legal length of a *shofar*. Ib. שיעתך נפח for five things the legal minimum size is a handbreadth. Yoma 73^b, a. fr. half (less than) the legal quantity; a. v. fr.—Pl. שיעתך, שיעתך, שיע'. Ib. 80^a כל חצי כולן ש' all legal standards (for eatables in ritual law) are the size of an olive, except &c. Ib., a. e. ויונשיך ש' and penalties are fixed by tradition, expl. של עונשין ש' the minima required for punishment. Sabb. VII, 4 מפני ששוו בשיערתך because they are alike as to legal standards. Ib. VIII, 1. Ib. 80^b כל שיעורי שבת all legal minimum sizes for eatables carried abroad on the Sabbath; a. fr.—Ib. 35^b לשה' נחת דברך לשה' thy rule would vary according to circumstances, and would not be alike for all; Meg. 18^b; a. fr.—Y. B. Bath. V, end, 15^b לש' for regulating the market prices, v. שער I.

שֵׁעוֹרָא ch. same. Targ.Y.Ex.XXX,13. Targ. Y.Gen.XXI,16 **כֵּשׁ** 'וכ' *about* the length &c.; a. e.—Sabb. 78^b **הוּא שׁ' אֵדִי**... **הוּא שׁ'** this and that ('as a Sela' and 'as a

dry fig) mean the same size. Ib. 80^a ר"ה דהורה נפיש—that the legal size which R. J. prescribes is the larger one; ib. 81^a; a. fr.—*Pl.* שיעורין, שיעורין, שיעורין. [Targ. Y. II Lev. XXV, 37, v. אֶשְׂרָא I.]—Y. Sot. I, 16^b bot. כל אילין ש' ר"ה—all those measures of time (mentioned above) must be counted from &c. Y. B. Bath. V, end, 15^b ל' for regulating the market prices; a. e.

שִׁיעָלָא m. = h. שָׁעַל, *hollow of the hand*. Y. Maasr. IV, 51^b bot. מְלֵא שִׁיעָלָא *their handful* [prob. to be read: שִׁיעָלָא pl. handfuls].

וְשִׁיעַמֹּתָא, וְשִׁיעַמֹּתָא, וְשִׁיעַמֹּתָא.

שׁוּעַר, v. שׁוּעֵר.

שִׁיעָתָא I f. = שְׂעִיטָא, *talk*. Y. Taan. III, 66^d top
 שְׂעִיטָא... מִחֲמַד because he desired to hear her talk.

שְׁעִירָא II, v. שְׁעִירָא

שִׁיעָה III, ד. שִׁיעָה.

נִשְׂרָף, v. נִשְׂרָף.

שִׁיפָה m., **שִׁיפָה** f. (II שִׁיפָה) *rubbed off, abraded, bright*.
 Y. Gitt. III, end, 45^b וְיָרָה שִׁי' רַבִּי if he left it (the pin)
 bright, and coming back found it rusty; Y. B. Bath. VI, 15^c
 top שִׁיפָה; v. שִׁיפָה III.

שִׁיפָא, שִׁיפָא, (שִׁיאפָא) ch. same. Ab.Zar.52^b; Bekh.50^a, v. מְרִינָא; Yalk. Ez. 346.—**שִׁירִי, שִׁפְרִי**. B. Bath. 32^b דְּהוּ שֵׁ וְסוּמְקִי because they were abraded and red.

יָרֵא I m. (preced.) *planned board*. Erub. 101^a (expl. דלת אלמנה איהא דאמרי דדור ש' (Ms. O. דפא, v. Babb. D.S. a. l. note 2) some say, it means a door consisting of one planned board.

שִׁיפָא II m. (preced. wds.; mistranslation of ξέστης; emp. Syr. שִׁפְרָא Brockelm. 383) *Shifa*, name of a measure, *Xestes*. Kidd. 40^a רִיבְרִי ש' a *Shifa* full of denars.

III, v. II. שִׁיפָה. שִׁיפָה.

נִשְׁפָּא, v. נִשְׁפָּא.

ש' אחרת. [Y. Ab. Zar. IV, 44^a bot. ש' אחרת.—I, v. ש' אחרת
read: ש' אחרת.]

שִׁפָּה II f. (שָׁפָה II) 1) *rubbing, smoothing*. Ned. 56^b **רִבְּבָה עוֹר דְּרִיגָא** rubbing with the skin of a fish. Men. VI, 5, v. **בְּצִינָה**. — 2) *paring, shavings* used for basket work, mats &c. (cmp. Syr. **שַׁפְרָא**, Brookelm. 383, **שִׁפְרָא** P. Sm. 4102). Succ. 20^a, a. e., v. **הַשִּׁפָּה**. Y. Dem. II, 22^c bot. **פֹּל רִבְּבִי**... Egyptian beans (offered for sale) tied with shavings. Y. Ab. Zar. V, end, 45^b **שֵׁל אַ בַּלֵּה**... a bale... made of plated shavings. Makhsh. V, 8 **לִבְנֵי עֹר** ed. Dehr. (דְּשִׁפָּה) the shavings (or mat) used for covering bricks; a. e. — **פֹּרְסִין מִחֲצֵלַת עַל גִּבִּי**. Y. Sabb. IV, 6^d bot. **שִׁפִּיחַ**... **שֵׁל רִבְּבִי** (not שִׁפְרָא) you may spread a mat over the shavings

which cover the bricks (on the Sabbath); Y. M. Kat. II, end, 81^b שִׁפּוּהָ (corr. acc.).

שִׁפָּה III f, v. שִׁפּוּן.

*שִׁפּוּרָא m. (שִׁפּוּר) *sticking in, insertion*. B. Bath. 37^b (משיפוליה עד וכ' Ar. (ed. משיפוליה) if one sells a palm tree to his neighbor, the latter has the ownership of the soil in which it is rooted, down to the deep; Arakh. 14^b וכ' Arakh. 14^b—V. משיפולא ועד וכ'—שִׁפּוּרָא.

שִׁפּוּנוּיָהּ, v. סִפּוּנוּיָהּ.

שִׁפּוּמָּה, שִׁפּוּ m. (שִׁפּוּ, v. שִׁפּוּ) *childishness, folly, vanity*. Koh. R. to I, 13 (expl. רע ענין, ib.) של זה שִׁפּוּמָּה של זה this is the folly of greed for wealth (because it is never satisfied); ib. זה שִׁפּוּמָּה של זה this is the folly of robbery (because it is the foremost among the accusers of man before the throne of God); ib. זה שִׁפּוּמָּה של זה this is the vanity of study, because one learns and forgets again.—Pl. שִׁפּוּמָּה (= παιδεία) *boyish things, sport*, (euphem. for) *sodomy*. Ex. R. s. 8 (ref. to II Chr. XXIV, 24) שִׁפּוּמָּה read not *sh'fatim* (punishment) but *shippuṭim* (sport); Tanh. B'shall. 25; ib. Vaëra 9.

שִׁפּוּרָא I m. (שִׁפּוּר) *planing, shavings, chips*. Meil. III, 8 (14^a) בשפּוּר (Talm. ed. בשפּוּר, Rashi בשפּוּר); Tosef. ib. I, 25 ed. Zuck. (Var. בשפּוּר, corr. acc.); Tem. 31^b, v. נִכְרִיחַ.—Pl. שִׁפּוּרָא, שִׁפּוּרָא, שִׁפּוּרָא but there are the chips, when the idol itself remains, and yet it is said, if the gentile chipped an idol for its own sake (to embellish it), itself is forbidden, but the shavings from it are permitted to be used. Ib.^a; a. e.—V. שִׁפּוּרָא.

שִׁפּוּרָא II m. (שִׁפּוּר) *incline, slanting*. Hull. 19^a שִׁפּוּרָא, v. שִׁפּוּרָא, v. שִׁפּוּרָא where the back of its head begins to slant towards the neck.

שִׁפּוּרָא f. pl. (v. שִׁפּוּרָא I) [*chips?*], name of a sort of cakes. Targ. Y. II Ex. XVI, 31 (Y. I שִׁפּוּרָא; h. text שִׁפּוּרָא).

שִׁפּוּרָא m. (שִׁפּוּר) *lower part, extremity*.—Pl. שִׁפּוּרָא, שִׁפּוּרָא, שִׁפּוּרָא. Lam. R. to I, 9 (expl. בשוליה, ib.) שִׁפּוּרָא on her skirts. Sabb. 98^b ושפּוּרָא like a woman that walks in the street, and her train drags behind her. Tosef. Ohol. XIII, 9 שִׁפּוּרָא the train of tents; (Ohol. VII, 2, v. שִׁפּוּרָא); a. e.—the lower part of the abdomen. Nidd. IX, 8 contrad. to כרס. Yeb. 80^b a woman the formation of whose lower abdomen is not that usual with women.

שִׁפּוּרָא ch. same, 1) *extremity, bottom, train*. Targ. Cant. I, 4 בש' דשורא at the foot of the mountain.—Pl. שִׁפּוּרָא, שִׁפּוּרָא, שִׁפּוּרָא. Targ. O. Ex. XIX, 17 (ed. Vien. שִׁפּוּרָא; h. text שִׁפּוּרָא). Targ. Y. Num. V, 17 (O. שִׁפּוּרָא; h. text שִׁפּוּרָא). Targ. Lam. I, 9. Targ. Ex. XXVIII, 33 (O. ed. Vien. שִׁפּוּרָא; a. fr.—Snh. 102^b שִׁפּוּרָא גלימא וכ' Ms. M. (ed. דודא נקישת בש' גלימא וכ' Rashi נקישת ש' ג' Ar. only דודא נקישת, v. Rabb. D. S. a. l. note 3) thou wouldst have

taken up the trail of thy cloak and run after me.—2) *the seat of a tree in the ground*. B. Bath. 37^b; Arakh. 14^b, v. שִׁפּוּרָא.—3) *moving downwards* (sailing with the wind). B. Bath. 73^b, v. שִׁפּוּרָא.

שִׁפּוּן m. *rye*; [oth. opin.] *oats*. Pes. II, 5; ib. 35^a (classified with barley) expl. דִּישָׁרָא Men. 70^a sq. Hall. I, 1. Y. ib. 57^b top (ref. to Is. XXVIII, 25) שִׁפּוּן means *shifon*. Ib. middle מִין כּוּסְמִין וכ' but in the opinion of the Rabbis there are only three kinds of grain, *shifon* is a species of spelt &c. Kil. I, 1 חכוסמין וכ' spelt and *shifon* are not heterogeneous (may be sown together). Kel. IX, 8 (Var. in Hai Gaon v. Maim. a. l.; Var. שִׁפּוּן through mistaking שִׁפּוּן, v. מִיצָה. —[Greek σιφώνιον a kind of *oats*.])

שִׁפּוּנוּיָהּ, v. סִפּוּנוּיָהּ.

שִׁפּוּרָא m. (שִׁפּוּר) 1) *slanting, slope, skirt*. Gen. R. s. 69 (ref. to Gen. XXVIII, 12) שִׁפּוּרָא... that ladder stood on the Temple site, and its slant reached &c.; Yalk. ib. 120. Y. B. Bath. VII, end, 15^d if a field has the shape of a chair, is the measuring to begin where the vertical wall begins, or where the slope begins? Ohol. VII, 2 vessels which lie under the slope (of a tent, שִׁפּוּרָא). Erub. 102^a sq.; Sabb. 138^b שִׁפּוּרָא when the slanting portion of a tent cover is not so large as a handbreadth, opp. to גג the horizontal part; a. e.—Pl. שִׁפּוּרָא, שִׁפּוּרָא. Ib.; Ohol. l. c. שִׁפּוּרָא the slanting and flat portions of tent covers; a. e.—2) *overflow, overmeasure*.—Pl. as ab. Tosef. B. Bath. V, 4 שִׁפּוּרָא כל הש' if one sells wine by the vessel, all the overflow belongs to the seller.

שִׁפּוּרָא ch. same, *slant, slope*. Targ. Y. I Ex. XXVI, 12 שִׁפּוּרָא, constr. (Y. II שִׁפּוּרָא, corr. acc.; h. text שִׁפּוּרָא). Targ. Y. Deut. IV, 49 Ar. (ed. משפך. h. text שִׁפּוּרָא).

שִׁפּוּרָא, Y. M. Kat. II, end, 81^b, v. שִׁפּוּרָא II.

שִׁפּוּרָא m. (שִׁפּוּר) *repairing*. Keth. 103^a מאי ש' Ar. (ed. only ש') the *shofar* announcing the New Moon. Succ. 34^a; Sabb. 36^a Ms. M. (ed. שִׁפּוּרָא), v. שִׁפּוּרָא. M. Kat. 27^b שִׁפּוּרָא he heard the trumpet announcing a death in town; a. e.—Pl. שִׁפּוּרָא. Ab. Zar. 40^a שִׁפּוּרָא נפקי ש' דרבא וכ' Ms. M. (ed. נפקי) the announcements of Raba went forth to prohibit it, and those of R. H. permitting it; ib. 57^b. M. Kat. 17^b שִׁפּוּרָא what does the blowing signify? That he will be punished. Shebu. 36^a שִׁפּוּרָא שִׁפּוּרָא שִׁפּוּרָא Barak declared the ban over Meroz with four hundred blasts of the trumpet; M. Kat. 16^a; a. e.—2) (v. שִׁפּוּרָא) *charity box*. Gitt. 60^b שִׁפּוּרָא the charity box which was first kept in

the house of R. J., and was transferred to &c.; [oth. opin. the *shofar* for public announcements].

שִׁפּוּרֵי, **שִׁפּוּרֵי** f. (שִׁפּוּרֵי III) *quiet, peace; compromise*. Y. Yeb. IV, 5^d top שִׁפּוּרֵי בֵּינֵיהֶן וְכִי we make a compromise between them, and divide the dead man's estate (between the *yabam* and the son whose paternity is in doubt). Ib. שִׁפּוּרֵי אֶחָד (not *לְאֶחָד*) consequently, peace between brothers (a compromise between the *yabam* and the son who maybe is his deceased brother's son) is a loss to the brothers (the succeeding sons, who will inherit only one half of the estate), opp. תְּחִילָה.

שִׁפּוּרֵי, **שִׁפּוּרֵי**, v. sub שִׁפּוּרֵי.

שִׁפּוּרֵי, v. שִׁפּוּרֵי.

שִׁפּוּרֵי, v. שִׁפּוּרֵי.

שִׁפּוּרֵי pr. n. *Shifr'gaz*, legendary name of King Ahasver's horse. Targ. II Esth. VI, 10.

שִׁפּוּרֵי (v. שִׁפּוּרֵי) *to go forth*.

Pa. שִׁפּוּרֵי *to finish*. Gen. R. s. 78; Yalk. ib. 133 שִׁפּוּרֵי, v. שִׁפּוּרֵי.

שִׁפּוּרֵי m. (v. preced.; cmp. נֹצֵרֶה 1) *prickly branch of the date palm*.—*Pl.* שִׁפּוּרֵי, שִׁפּוּרֵי. Tosef. Shebi. VII, 16; Pes. 53^a שִׁפּוּרֵי עַל שֶׁל בֵּין דֹּשֶׁה as long as there are dates on the single branches, opp. כְּפִיפֶה, v. כְּפִיפֶה.—2) *late (stony) date on the palm-tree*.—*Pl.* as ab. Y. Sabb. I, 4^a bot. שִׁפּוּרֵי שֶׁל שִׁבְכֵיפִים the stony dates on the top branches; Y. Bets. III, 62^a (not שִׁבְכֵיפִים).

שִׁפּוּרֵי m. ch. same, 1) *prickly twig; stony date*.—*Pl.* שִׁפּוּרֵי. M. Kat. 25^b bot. שִׁפּוּרֵי הַפַּלְמִים the palms bore stony dates (Rashi: *thorns*).—2) *fin of a whale &c.* B. Bath. 73^b שִׁפּוּרֵי וְכִי... וְכִי... and the ship went between one fin of the fish and the other for three days, itself swimming upwards (against the wind), and we floating downwards.—*Pl.* as ab. Ib. שִׁפּוּרֵי... הָרִירִי Ms. R. a. ed. L (ed. שִׁפּוּרֵי) that was a sea *gildana* (v. גִּלְדָּנָה), which has two fins (on each side).

שִׁפּוּרֵי m. (v. next w.) *finishing, destruction*. Targ. Is. X, 23; XXVIII, 22. Ib. XI, 17 (h. text רָחַו). Targ. Ez. XIII, 13.

שִׁפּוּרֵי, **שִׁפּוּרֵי** (Shaf. of שִׁפּוּרֵי; v. Del. Proleg., p. 140) [to go forth, v. שִׁפּוּרֵי; to cause to go out,] 1) *to be ended* (cmp. בָּלָה); *to cease, to perish*. Targ. Ruth II, 23. Targ. Ps. XXXIX, 11; a. fr.—2) *to finish, complete, end*. Targ. O. Gen. II, 2. Ib. XVII, 22; a. fr.—3) *to make an end of, destroy*. Targ. Lam. II, 2; 5. Targ. Gen. XVIII, 23, sq.; a. fr.

Ishtaf. שִׁפּוּרֵי, אֲשֶׁר־יִשְׁפָּרֵץ 1) *to be finished*. Targ. II Chr. VIII, 16.—2) *to be made an end of, be consumed*. Targ. Ps. LXXIII, 26 Ms. (ed. אֲשֶׁר־יִשְׁפָּרֵץ). Targ. Gen. XXXIV, 30; a. fr.

שִׁפּוּרֵי, **שִׁפּוּרֵי**, **שִׁפּוּרֵי** m. (preced.) *end, destruction*. Targ. Prov. X, 14; 29; ib. XVIII, 7 (h. text מוֹתָרָה); a. e.

שִׁפּוּרֵי, **שִׁפּוּרֵי** I, **שִׁפּוּרֵי** f. same, 1) *completion, perfection*. Targ. Ps. CXXXIX, 22 שִׁפּוּרֵי Ms. (ed. Lag. שִׁפּוּרֵי; ed. Wil. שִׁפּוּרֵי, corr. acc.; h. text חֲכָלִיחַ).—2) *end, consumption*. Targ. II Kings XIII, 19; a. fr.

שִׁפּוּרֵי II (preced.) pr. n. pl. *Shetsayu (Destruction)*. Targ. Y. II Deut. I, 44; Targ. Y. Num. XIV, 45 (ed. Vien. שִׁפּוּרֵי; h. text חֲרָמָה).

שִׁפּוּרֵי, **שִׁפּוּרֵי** m. (v. שִׁפּוּרֵי) *branch, twig*. B. Mets. 99^b שִׁפּוּרֵי שֶׁל אֶרֶב Ar. (ed. Koh. שִׁפּוּרֵי; ed. חֲבִירָא) a palm twig with dates on.

שִׁפּוּרֵי f. (preced.) *weed*. Pes. 35^a (Ms. M. 2 שִׁפּוּרֵי; Ms. O. שִׁפּוּרֵי), v. שִׁפּוּרֵי.

שִׁפּוּרֵי, v. שִׁפּוּרֵי II.

שִׁפּוּרֵי, **שִׁפּוּרֵי** m. (שִׁפּוּרֵי) = h. שִׁפּוּרֵי, *drink, potion*.—*Pl.* שִׁפּוּרֵי. Y. Sabb. IX, 12^a bot. שִׁפּוּרֵי כֹל שֶׁל רִאשׁוֹן וְכִי all potions that you are in the habit of preparing on week days (for women in confinement), prepare also on the Sabbath; Gen. R. s. 80 שִׁפּוּרֵי (Matt. K. quotes fr. Y. l. c. שִׁפּוּרֵי); Yalk. ib. 135 שִׁפּוּרֵי (corr. acc.).

שִׁפּוּרֵי, **שִׁפּוּרֵי** m. (שִׁפּוּרֵי) *weighing; weighing of opinions, decision between opposing views*. Snh. 6^a, a. fr., v. שִׁפּוּרֵי.

שִׁפּוּרֵי, **שִׁפּוּרֵי** m. (שִׁפּוּרֵי) *sinking, covering up*. Zeh. 21^b שִׁפּוּרֵי אֵיכָא בִּינְיָדוֹ מִצִּוָּת שֶׁ אֵיכָא בִּינְיָדוֹ זִיזְרָה they differ as to the time when the laver is to be let down into the well. Ib. top בִּינְיָדוֹ זִיזְרָה שֶׁ אֵיכָא בִּינְיָדוֹ זִיזְרָה they differ as to whether or not you must consider the possibility of a mistake in letting the laver down &c. Tosef. Kel. B. Kam. III, 14 שֶׁל עַל שֶׁ חֲסִמָּה on the column of vessels that are covered with clay; Tosef. Par. V (IV), 2 שִׁפּוּרֵי ed. Zuck. (oth. ed. שִׁפּוּרֵי, corr. acc.).

שִׁפּוּרֵי, **שִׁפּוּרֵי** ch. same. Targ. Y. I Num. IV, 20.—[שִׁפּוּרֵי, שִׁפּוּרֵי Gen. R. s. 80; Yalk. ib. 135, v. שִׁפּוּרֵי.]

שִׁפּוּרֵי, **שִׁפּוּרֵי** m. (b. h.; שִׁפּוּרֵי) *abomination, idol*.—*Pl.* שִׁפּוּרֵי. Sifra K'dosh. Par. I שֶׁל עַל שֶׁ וְכִי the idols are called *shikkutsim*, because they are abominable; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.

שִׁפּוּרֵי, **שִׁפּוּרֵי** ch. same. Targ. I Kings XI, 5. Targ. II Kings XXIII, 13 (ed. Wil. שִׁפּוּרֵי). Targ. Jer. IV, 1 ed. Lag. (oth. ed. שִׁפּוּרֵי); a. e.—*Pl.* שִׁפּוּרֵי, שִׁפּוּרֵי, שִׁפּוּרֵי. Targ. Ez. V, 11. Ib. XX, 7, sq.; a. e.

שִׁפּוּרֵי, **שִׁפּוּרֵי** I m. (שִׁפּוּרֵי) *false dealing, malappropriation*. Sifra Num. 7, a. e., v. שִׁפּוּרֵי; [Sifra Vayikra, Hob. ch. XIX, Par. 11; Meil. 18^a שִׁפּוּרֵי change of employment].

שִׁפּוּרֵי II m. name of an earthen vessel (prob. a tumbler that cannot stand, v. Sabb. 104^a quot. s. v. שִׁפּוּרֵי).—*Pl.* 197*

שקוירן. Tosef. Kel. B. Kam. II, 9 ed. Zuck. (oth. ed. שקורי; R. S. to Kel. III, 2 (שקוירן).

שִׁיקְטָנָא, v. שִׁקְטָנָא.

שִׁיקְטָנָא, שִׁיקְטָנָא, v. שִׁקְטָנָא.

שִׁיקְטָנָא, v. sub שִׁקְטָנָא.

שִׁיקְטָנָא, v. שִׁקְטָנָא, a. שִׁקְטָנָא.

שִׁיקְטָנָא, v. sub שִׁקְטָנָא.

שִׁיקְטָנָא, v. שִׁיקְטָנָא.

שִׁיר I (b. h.; denom. of next w.) *to sing*. Ber. 14^b and we sang (praises) unto thee. Sub. 91^b (ref. to Ex. XV, 1) *it does not read, 'he sang'; but, 'he shall sing'; Mekh. B'shall., Shir, s. 1; a. e. Polel (of שיר) same. Num. R. s. 3 (play on בְּשִׁירָתוֹ Ps. LXVIII, 7) those who formerly wept..., were now singing. Ib. ועבד משורר. Ib. and the slave sings, because he is relieved &c. B. Bath. 120^a went singing (bridal songs) before her; a. fr.—[Midr. Till. to Ps. CXVI ושוררין read: שוררין, v. שוררין II.]—*singer*, esp. *Temple singer* (Levite). Arakh. 11^b if one designated as a singer acts as gate-guard, or a gate-guard acts as singer; a. fr.—*Pl.* משוררין, משוררין. Ib. *for thou belongest to the singers, and not to the gate-guards; a. fr.**

שִׁיר II m. (b. h.; שיר) [*chain, string*; cmp. חֲרִי, *verse, song, poetry, music*. Tam. V, 6 לדבר בש' ש' that his brother Levites were assembling to sing in chorus. Ib. VII, 4 ש' ש' ש' these are the psalms that the Levites recited severally on each day; a. fr.—R. Hash. 28^a he who blows the Shofar (on the New Year's Day) as a musical exercise (Ms. M. לְשִׁיר to drive off a demon); ib. 33^b (Ms. M. לְשִׁיר).—musical instruments (used in the Temple during the offering of sacrifices). Taan. IV (III), 3; a. e.—*Pl.* שִׁירִים. Cant. R. to I, 1 ש' ושלמה אמר ש' David composed songs, and so did Solomon. Ib. end (expl. השירים. Ib. ונשבח למי. Ib. סלסל, v. חמסילסל שבש'; שבש' let us recite songs and praise to him who has made us to be songs (proclaimers of God's praise) in the world; ש' ש' ש' let us recite songs to him who made us remnants (has preserved us) for the world; a. fr.—*Pl.* שִׁיר ה' the Book of *Song of Songs* (*Canticum*). Ib.; B. Bath. 14^b; a. fr.

שִׁיר m. (b. h. שִׁיר *pl.*; preced.) *chain, necklace, bracelet, ring*. Sabb. V, 1 כוס בש' the horse may be let out (on the Sabbath) with his chain (or ring); וכל בעלי and all chain-wearing animals &c.; Tosef. ib. IV (V), 4. B. Mets. 25^a if the coins found lie arranged like a ring (or necklace). Y. Sabb. VI, 8^b top לא... יבלבד save that he does not put it (the amulet) in a necklace or a signet ring; a. e.—*Pl.* שִׁירִין. Gen. R. s. 98 וחדו משליכות עליו ש' וב' (שיריין) and they (the Egyptian women) threw at him (Joseph) chains and necklaces &c.

שִׁירָא ch. same. Targ. Ps. CV, 18 (fem.). Targ. Job XXX, 11 שִׁירִי Ms. (h. text יחרי; Ms. Var. שושילתי, נמי, שושילתי ונימי אטוני, אטוני, נמי, ed. embodying all the Variants). Ib. XL, 26 Ms. Var. (ed. סלוא). Targ. Esth. VIII, 15; a. e.—Lam. R. to II, 12 'וכ' take a bracelet or a ring, and go to market &c.—*Pl.* שִׁירִין. Targ. Ez. XXIX, 4 (ed. Wil. שִׁי; h. text רחיים). Targ. Is. XXXVII, 29 (ed. Wil. שִׁי; Ar. שִׁירִי; h. text רחוי). Targ. Ps. CVII, 10 (ed. Wil. שִׁירִי). Targ. O. Num. XXXI, 50 שִׁירִין ed. Berl. (ed. Amst. שִׁירִין, read: שִׁי); Y. שִׁירִיא (ed. Vien. שִׁי; h. text אצערדו); a. fr.—[Targ. Y. I Ex. XXVIII, 32 שִׁירִיא, v. שִׁירִיא, v. שִׁירִיא (bracelets).

שִׁירָא I m. = h. שִׁיר. Targ. Cant. I, 1. Targ. Ps. LXVI, 1; a. fr.—*Pl.* שִׁירִין, שִׁירִיא. Targ. Cant. l.c. Targ. Ps. CXXXVII, 3; a. e.—[שִׁירָא f., v. שִׁירִיא]

שִׁירָא II pr. n. m. *Shira*. Sabb. 66^a, v. שִׁירָא.

שִׁירָא III m. (cmp. sericum) [*of Seres, Chinese, silk*. Targ. II Esth. V, 1; VI, 10, v. שִׁירָא—Keth. 63^b שִׁירָא חר' שִׁירָא (Rashi: שִׁירָא) she seized a silk garment (Rashi: *a cloak*).—*Pl.* שִׁירָא. Targ. Ez. XXVII, 19 בשיריין ed. Lag. (oth. ed. שִׁירָא, corr. acc.).—Sabb. 90^a חר' the worm (*i'khakh*) in silk garments. Kidd. 32^a חר' tore silk garments in the presence of his son Rabbah (to test his filial respect). Snh. 67^b, v. שִׁירָא III. Ber. 56^a, v. שִׁירָא II. Y. Sabb. VI, 8^b bot. (expl. שִׁירָא, Is. III, 19) silk cloaks (?).

שִׁירָא I f. h. same. Sot. 48^b; Sabb. 20^b, v. שִׁירָא. Ib.; Men. 39^b (contrad. to שִׁירָא, a. to שִׁירָא); Sifra Thazr., Par. 5, ch. XIII. Tosef. Kel. B. Bath. V, 11 בשירין (Var. שִׁירִיא, corr. acc., R. S. to Kel. XXVIII, 8 שִׁירִיא).

שִׁירָא II f. (b. h.; v. שִׁיר II) *song, hymn, poetry, music*. Arakh. 11^a ש' עיקר ש' בפה וכלי ש' the essential in the Temple music is (the song) with the mouth, and the musical instruments are for accompaniment (v. שִׁירָא); (anoth. opin.) instrumental music is the essential &c.; Succ. 50^b; a. e.—Y. Meg. III, 74^b bot. שִׁירָא ה' the song of the well (Num. XXI, 17 sq.); שִׁירָא ה' the song of the sea (Ex. XV, 1—18); שִׁירָא ה' the song of the Levites (for the additional sacrifice of the Sabbath, Dent. XXXII, 1—43); Treat. Sofrim ch. XII. R. Hash. 30^b שִׁירָא ה' the song (of the Levites) for a week-day. Ib. 31^a top שִׁירָא ה' because it would at all events have been the song for that day (the fifth day of the week for which the same psalm is designated as for the New Year's Day, Ps. LXXXI); a. v. fr.—*Pl.* שִׁירָא. Y. Meg. l. c. שִׁירָא ה' all poetic passages of the Pentateuch (when read at public service) require special benedictions before and after. Ex. R. s. 23 שִׁירָא ה' all the songs that have heretofore been composed (mentioned in the Scriptures) are of the feminine gender (שִׁירָא) ... but the song of the future ... will be of the masculine gender (שִׁיר, ref. to Is. XLII, 10); Cant. R. to I, 5; a. fr.

שירי, v. שירי II, III.

שירי, v. שירי III.

שירי, m. (שירי) *beginning; the first-ling*. Targ. Y. Ex. XXX, 23 'בש' (h. text ש' בש'). Targ. Prov. IX, 10. Targ. Y. Gen. XLIX, 3; a. fr.—Gen. R. s. 98 (ref. to Gen. I. c.) 'בש' the beginning of my strength, and the beginning of my trouble.—*Pl.* שירי, v. שירי (fem.). Targ. Y. I Num. XVIII, 12 שירי; II שירי; (ed. Vien. 'שיר').

שירי, v. שירי III.

שירי, m. (שירי) *burning, burn*. Cant. R. to VII, 9; Tanh. Tsav 2; Yalk. Sam. 161, v. אימזם.

שירי, m. (שירי) *service, esp. Temple service, function*. Arakh. 11^a (ref. to Deut. XVIII, 7) 'ש' אימזם what service is there that is connected with the Name? It is song (attending the sacrifices). Ib. (ref. to Deut. X, 8 'לשירי ולבדך' 'לא' 'ש' היא (לשירי ולבדך) this implies that the priestly benediction is not called a service. Sot. 38^a (ref. to Deut. I. c.) 'ש' אימזם the priestly benediction is made analogous to service (both must be performed standing). Zeb. 24^a; Yoma 58^a the question is, may or may not a Temple function be performed in that manner? Y. Erub. V, beg. 22^b 'כל' 'ש' every ministration which he performed before Eli was considered as a ministration before God. Yoma I. c. 'ש' אימזם there may be two vessels for one function. Men. 109^a 'ש' אימזם slaughtering (a sacrifice) is no priestly function; a. fr.

שירי, I ch. same.—'ש' ministering angels (v. שירי). Targ. Y. Gen. XVIII, 20; a. fr.

שירי, I f. (שירי) *beginning*. Targ. Jer. II, 3. Targ. Job VIII, 7; v. שירי.

שירי, III f. (שירי) [*rest, encampment, meal, refreshment* (cmp. שירי); *ration, sustenance*. Targ. Y. Gen. XXIX, 22 (שירי). Ib. XVIII, 5. Targ. Job XL, 30. Targ. Gen. XLIII, 16 (*dinner time*; h. text שירי). Targ. II Kings XXV, 30; a. fr.—Ber. 39^b 'ש' אימזם used to break bread enough for the entire meal. Taan. 11^b 'ש' אימזם if a student fasts, let a dog eat his meal. Pes. 113^a (prov.) 'ש' אימזם if thou goest up to the roof (on a journey ever so short), take thy provisions with thee; a. e.—*Pl.* שירי. Targ. Hos. IV, 18 (ed. Wil. שירי).

שירי, m. (שירי) *ruling, marking lines*. Men. 32^b 'ש' אימזם must be written on traced lines; Meg. 18^b. Gitt. 6^b 'ש' אימזם without rules. Sabb. 75^b (ref. to ib. VII, 2) 'ש' אימזם take out either of the two words, and insert (among the forbidden acts) the tracing of outlines on the hide before cutting.

שירי, v. שירי.

שירי, f. = h. שירי, *coat of mail*. Targ. Y. Ex. XXXIX, 23; ib. XXVIII, 32 (not שירי); v. שירי.

שירי, v. sub 'ש'.

שירי, Tosef. Maas. Sh. II, 1 שירי, v. שירי.

שירי, v. שירי.

שירי, v. sub 'ש'.

שירי, v. שירי.

שירי, v. sub 'ש'.

שירי pr. n. pl. *Shiran*. Targ. Y. Num. XXXII, 38 (h. text שירי); Targ. Y. I ib. 3 (h. text שירי).

שירי, v. שירי.

שירי, v. שירי.

שירי, v. שירי.

שירי, c. (שירי) *viscous substance, glair*. Pes. 68^a (expl. משיח דפיק ו' ib. VI, 1) Ms. M. (ed. רמז) (the removal of) the viscous substance of the entrails, which comes out through the pressure of the knife; M. Kat. 22^a (expl. לידה, ib.). Sabb. 109^a 'ש' אימזם the glairy substance issuing from a melon wrapped in dough and roasted (ed. שירי, v. שירי).

שירי, Midr. Till. to Ps. VIII ed. Bub., v. שירי.

שירי, v. שירי.

שירי, f. = h. שירי. Targ. Ps. XXX, 1. Targ. Cant. I, 1 (ed. Vien. שירי); a. e.—*Pl.* שירי. Ib.

שירי, v. שירי.

שירי, m. (b. h.; = שירי, cmp. שירי) [*smooth, yellow marble or alabaster*. Hag. 14^b (in a mystic passage) 'ש' אימזם when you arrive at the stones of pure marble, say not, water, water. Ex. R. s. 10; Midr. Till. to Ps. CV, a. e., v. שירי. Num. R. s. 16 (play on שירי, Num. XIII, 22) 'ש' אימזם he was as sound as a marble block; Tanh. Sh'lah 7. Midd. III, 3. Tosef. Ter. X, 10; a. fr.

שירי, ch. same. Targ. II Esth. I, 2.—Succ. 51^b; B. Bath. 4^a, v. שירי; Yalk. Deut. 913.

שירי, I m. (v. P. Sm. 4144, Brockelm. 374^a) *alabaster or glass jug (?)*, v. שירי.

שירי, II (or שירי) pr. n. m. *Shisha, (Sisa)*, an Amora. Ber. 24^a Ms. M. (ed. שירי). Hnll. 44^a; a. fr.

שירי, f. (שירי) *joy, use of the root*. Cant. R. to I, 9 'ש' אימזם wherever rejoicing is meant the word is written with Sin, but here (in לשירי, Cant. I. c.) it is with Samekh. Pesik. Ronni, p. 141^b; Cant. R. to I, 4 (one of the ten expressions for joy; Ab. d'R. N. ch. XXXIV שירי).

שִׁשְׁוֹרָא **שִׁשְׁוֹרָא** **שִׁשְׁוֹרָא** m. (שִׁשְׁוֹרָא) *rope*. Pes. 82^a 'שִׁשְׁוֹרָא' (Ms. M. 'שִׁשְׁוֹרָא') if he (the unclean priest) is a ropemaker (who cannot be suspected of neglecting the Temple service from mercenary motives). B. Kam. 96^a 'שִׁשְׁוֹרָא' (Ms. M. 'שִׁשְׁוֹרָא') if one stole palm leaves made into a broom, and made them into a rope.

שִׁשְׁוֹרָא, **שִׁשְׁוֹרָא**, v. שִׁשְׁוֹרָא.

שִׁשְׁוֹרָא, v. שִׁשְׁוֹרָא.

שִׁשְׁוֹרָא, v. שִׁשְׁוֹרָא.

שִׁשְׁוֹרָא pr. n. m. *Shishna*. Y. Sabb. XIX, 16^d bot. רב רביי in Alf. (ed. ששעה). Gitt. 62^a; Men. 90^a רב רביי בר ש'.

שִׁת I (b. h.; sec. r. of שִׁת) *to place, set, make*.

Hif. שִׁת same. Snh. 27^a (ref. to Ex. XXIII, 1) אל make not a wicked man a witness (disqualify him); allow not violence (robbers) to testify; Mekh. Mishp., s. 20; Yalk. Ex. 352.—[Yalk. Ps. 620 חשירו, v. שִׁת II.]

שִׁת II m. (שִׁת II) *foundation*; (comp. יסוד) *bottom*, esp. *Shith*, a pit by the side of the altar into which the remainder of libations was poured. Midd. III, 3 שבו יורדין ש' by which men went down the Sh. to cleanse it. Tosef. Succ. III, 15 ש' the wine goes down into the pit and is swallowed up there. Ib. (ref. to גב, Is. V, 2) ש' this refers to the Sh.; Y. ib. IV, 54^d top; Bab. ib. 49^a ש' (pl.)—Pl. שִׁת. Ib. ש' מששור ימי ש' the Shittin have existed from the six days of creation (are a natural cavity). Ib. 53^a ש' when David began to dig the pits (for the Temple); Macc. 11^a; Yalk. Ps. 878 שִׁת. Meil. III, 3 (11^a) ש' so soon as the wine is let down into the pits &c. Yalk. Ps. 653, v. שִׁת.

שִׁת III m. *wild fig*.—Pl. שִׁת (or שִׁת). Dem. I, 1; Tosef. ib. I, 1; Erub. 18^a; Ber. 40^b (expl. חננים).

שִׁת IV, **שִׁת**, **שִׁת**, **שִׁת** = h. שִׁת, *six*. Targ. Gen. VII, 6 (O. ed. Berl. שִׁת; ed. Vien. שִׁת). Ib. XXX, 20 (O. ed. Berl. שִׁת); a. v. fr.—Pes. 94^a ש' the world (distance from sunrise to sunset) is six thousand parasangs. Snh. 97^a ש' the world will exist six thousand years; a. fr.—Pl. שִׁת, *sixty*. Targ. Gen. XXV, 26; a. fr.—B. Kam. 92^b ש' רבלי, v. שִׁת. Ab. Zar. 69^a ש' requires sixty portions to be neutralized; a. e.—שִׁת שִׁת, *sixteen*; *sixteenth*. Targ. Ex. XXVI, 25. Targ. Y. Deut. XXXIV, 8 (ed. Vien. שִׁת); a. fr.—שִׁת שִׁת, *sixteen*. Targ. I Chr. XXIV, 14 (ed. Lag. שִׁת).

שִׁת f. = h. שִׁת, *ewe*. Targ. O. Lev. XXII, 28 (ed. Berl. שִׁת). Ib. V, 7 ed. Lisb. (Ms. 'ס; ed. שִׁת).

שִׁת m. (שִׁת II) *weaver*.—Pl. שִׁת. Y. Sabb. XIII, 14^a bot.; Y. Bets. III, 62^a top, v. שִׁת I.

שִׁת m. (comp. of שִׁת a. שִׁת, P. 8m. 291; v. שִׁת) *foundation*. Targ. Ps. CXXXVII, 7 (ed. Wil. שִׁת). Targ. Job XXXVIII, 38 (ed. Wil. שִׁת; h. text שִׁת); a. e.—Pl. שִׁת, שִׁת (also used as *sing.*) Ib. IV, 19. Ib. XXII, 16 Ms. (differ. in ed.). Targ. Prov. X, 25 (ed. Wil. שִׁת, oth. ed. שִׁת ..., corr. acc.). Targ. Ps. XVIII, 16. Ib. XXIV, 2 שִׁת (ed. Lag. שִׁת, corr. acc.). Targ. Prov. III, 19 [read:] שִׁת שִׁת (v. Pesh.).

שִׁת m. (שִׁת) *opening, boring a hole*. Ab. Zar. 69^b שִׁת who does not apprehend that the gentile may make a hole in the stopper (to draw out wine, and close it again). Y. ib. V, 44^d top שִׁת שִׁת, v. שִׁת.

שִׁת m. (שִׁת) *partnership*, esp. (Sabbath law) *shittuf*, the formation of a fictitious partnership in an alley by depositing in it some article of food in which the inmates concerned have a share, which has the effect of allowing them to move things within the area enclosed by the alley. Erub. 71^b שִׁת שִׁת they differ as to whether *shittuf* can be relied upon to take the place of an *erub* (שִׁת). Y. Sabb. XIX, beg. 16^d שִׁת the placing of a beam over an alley without *shittuf* has the effect of allowing the carrying of objects on the Sabbath. Y. Erub. V, 23^d bot.; a. fr.

שִׁת, v. שִׁת.

שִׁת, v. שִׁת.

שִׁת, Pesik. R. s. 22, read: שִׁת שִׁת, v. שִׁת.

שִׁת, v. שִׁת IV.

שִׁת (comp. שִׁת) *thicket, wild growth*. Lam. R. to I, 17 שִׁת formerly I went to Jerusalem on well-kept roads, but now I go through wild growth (thorns), as it is said (Hos. II, 8), I will hedge up (שִׁת) thy road with thorns.

שִׁת (b. h.) *to incline; to lie down, lie, sleep*. Bekh. VII, 2, a. e. שִׁת שִׁת, v. שִׁת II. Gen. R. s. 96 (ref. to Gen. XLVII, 28 sq.) שִׁת שִׁת thou shalt lie (in the grave) but not be dead (forever). Ber. I, 3 (ref. to Deut. VI, 9) שִׁת שִׁת (you must read the Sh'm'a) at the time of the day when people lie down, and when people get up. Ib. 62^b שִׁת שִׁת lie on any couch, only not on the bare ground; a. v. fr.—Part. pass. שִׁת. Mekh. B'shall, Vayass'a, s. 3 ... שִׁת שִׁת the prayer of our fathers who were asleep in the ground; Yalk. Ex. 260 שִׁת שִׁת.

Hif. שִׁת 1) *to cause to lie down*. Ber. 60^b (in a night prayer) שִׁת שִׁת that thou make me to lie down for peace and to rise for peace &c. Ber. 4^b שִׁת שִׁת (cause us to lie down), *hashkibenu*, a section of the evening prayers, inserted between *G'ullah* and *T'fillah* (v. שִׁת). Ib. 9^b; a. fr.—2) *to let lie with, to allow sodomy*. Ker. 3^a (ref. to Lev. XVIII, 22) שִׁת שִׁת read

it as *lo thashkib*, do not allow &c.; Snh. 54^b לֹא תִשָּׁב (or תִּשָּׁב *Nif.*); a. e.

Nif. לִשְׁכַּב to be lain with, esp. to be the subject of sodomy. Ib. אֲזוּרָה לִשְׁכַּב מִיָּן whence do we derive the warning (אֲזוּרָה) for the person that allows sodomy? Ib. [read:] לִי יִשְׁמָעֵאל אֲזוּרָה לִי לְבִדְמָה וְכ' (v. Rabb. D. S. a. l. note 200, a. Yalk. Lev. 599) according to R. Yishmael's interpretation, whence do we derive the warning for the person that is made the subject of coupling with a beast? Ib. לֹא תִשְׁכַּב, v. supra; a. fr.

שָׁכַב, שָׁכַב, שָׁכַב ch. same, *to lie down; to die; to lie with*. Targ. O. Deut. XXIV, 12, sq. Targ. Gen. XXVI, 10. Targ. O. Lev. XV, 24. Targ. O. Deut. XXXVIII, 30; a. fr.—Part. pass. שָׁכֵב. Targ. Ezek. IV, 9; a. fr.—V. שָׁכַב.—Yeb. 46^a לא אֵיךְ שָׁכַבְתִּי לָא וְכ' I might have died without telling you this thing; B. Mets. 73^b הִשְׁתַּחֲוִיתִי אֵיכֹן שָׁכַבְתִּי (not שָׁכַבְתִּי); Ab. Zar. 55^a (corr. acc.; v. Rabb. D. S. a. l. note 10). Yeb. 24^b, a. e. שָׁכַב וְשָׁכַב, כִּי נָתַם ch. B. Mets. 85^a אֵינִי נָתַם 'לא ש' no one died before his time. B. Kam. 91^b; B. Bath. 26^a 'לא ש' my son Shikhhat died (early) for no other sin than that he cut down a fig tree before its time; a. fr.

Ihpa. אֶשְׁתָּבֵר to be lain with, be ravished. Targ. Zech. XIV, 2. Targ. Is. XIII, 16.

מִשְׁבֵּה m. (preced.) *the lower millstone*, opp. **רֶבֶב**. B.
Bath. II, 1, v. **רֶבֶב**; Tosef. ib. I, 3.

שָׁכַבָּא **שׁוֹ** m. (שָׁכַב) *asleep; dead body, corpse*. M. Kat. 27^b **שׁוֹ** אֵיכָא בְּתוּמָא, v. שׁוֹפְרָא. Ib. אֵיכָא בְּתוּמָא **שׁוֹ** is there not a dead (to be buried) in town (and they pursue their labors)? B. Bath. 91^a, v. מְנַבְּרִיתָא; a. fr.—*Pl.* **שָׁכַבָּא**, **שׁוֹ**. Snh. 29^b, v. עֵרִי I ch. Ib. 48^b **שׁוֹ** דְּהַרְפַּנְיָא the dead of Harpania (for whom the shrouds are not woven until they are dead); a. e.—V. **שָׁכַב**.

שִׁכְבָּה f. (b. h.; שכב, v. Job XXXVIII, 37), only in זרע שִׁכְבָּה *effusion of semen*. Nidd.5^a. Ib.9^a. Ib.13^a; a. fr.

שִׁכְבָּנָא m. (שִׁכַּב) *one whose eyebrows overshadow his eyes* (v. גבין II). Bekh. 44^a; (Tosef. ib. V, 2, sq. שכניה).

שֵׁכַחַת f. (b. h.; v. שִׁכְחָה) *effusion of semen*; [oth. opin.] = שִׁכְיָה. Snh. 54^b, v. שִׁכְיָה.

שׁוֹכֵן, שְׂכֵנָה f. = h. שְׂכֵנָה; only in זֶרְעָא שְׂכֵנָה, שׁוֹכֵן = h. שכנת זרע. Targ. Lev. XV, 16, sq. (O. ed. Vien. שְׂכֵנָה); a. fr.

שֹׁכֵת, v. סִכָּה.

נִשְׁכַּב, v. נִשְׁכָּרָב.

שִׁכְבָּתָא f. = h. שִׁכְבָּתָא 1) *lying with, sexual connection*. Targ. O. Lev. XVIII, 20; 23. Ib. XX, 15; a. e.—2) *effusion of semen*. Targ. O. Lev. XV, 16, sq.; v. שִׁכְבָּתָא.

שופר, v. סיפור.

שׁוֹרֵי m. (b. h.; שׁוֹרֵה, v. שָׁרָה) [*guard,*] *cock*. R. Hash.

26a' (Ar. 'ס) כשהלכתי ... ולחרנגול ש' (Ar. 'ס) when I travelled in the district of K. N., (I noticed that) they called a bride *ninphe*, and a cock *sekhvi*; Y. Ber. IX, 13^ctop ש' ... ברומי (Ar. סְכֻוִּיָּה) in Rome they call the cock *s*; Lev. R. s. 25 לחרנגולתא שְׁכֻוִּיָּה ... חרנגולתא שְׁכֻוִּיָּה in Arabia they call the hen *sikhvaya*; Yalk. Job 925 סְכֻוִּיָּה ... ברומי. Yalk. Lev. 615 בשרבי ... לחרנגולתא שְׁכֻוִּיָּה.

שִׁכְרָא, v. preced.

שכרין, Y. B. Bath. IV, beg. 14^c הש', prob. to be read:
השירין (v. Tosef. ib. III, 2).

שִׁבְרִי m. (b. h.; שָׁבַל) *bereft of whelps*. Pirké d'R. El. ch. XXXVII וְהוּא כְּדִיב שִׁבְרִי who stands on the road like a bear bereft of her whelps ready to kill mother and children.

סִיפּוּלָא v. שׁוּפּוּלָא

נְשִׁיפּוֹן, v. נְשִׁיפּוֹן.

שְׁכִינָה m. (שָׁכַן) 1) *dwelling, tent; apartment*.—*Pl.* שְׁכִינִיךָ, שְׁכִינֵיךָ, שְׁכִינֵיךָ, שְׁכִינֵיךָ. Targ. Jud. VIII, 11; Targ. Jer. III, 2; IX, 25; XXV, 24.—B. Bath. 29^b, 159^b אָנָּה בֵּשׁ גְּדוּרָא דְּרוּבָא I lived in the interior departments (and had the right to pass the premises which you occupied; therefore you cannot claim undisputed possession).—2) *group of buildings, neighborhood*.—*Pl.* as ab. Lev. R. s. 34; Yalk. Is' 352, v. שְׁכִינָתָא.—[שְׁכִינָתָא f., v. שְׁכִינָתָא.]

שְׁכונָה f. (preced.) 1) *settlement, colony, group of dwellings*. Ab. Zar. 21^a ש' יעשה ע' provided that (in selling dwellings to a gentile) he does not make it a (gentile) settlement; ib. אין ש' יב' a settlement consists of no less than three men (living in a group). Gitt. 6^a לש' when the deed of divorce is carried from one group of buildings to another; Y. ib. I, 43^c top. Gen. R. s. 39 וּמִבִּילְרֹדֶךְ זוֹ שְׁכֻנָּתְךָ 'and out of thy *moledeth*' (Gen. XII, 1) this means, thy settlement. Ib. s. 64, v. יְצִיב, a. e.—Lev. R. s. 2 שְׁכֻנָּתוֹ some ed., v. שְׁכֻנָּתוֹ.—2) *the neighbor's privilege of preemption*. B. Mets. 68^a; 108^b (expl. משכנתא) רש' גבירה the right of preemption (accorded to neighbors) is with him (the mortgagee).—[שְׁכֻנָּה ch., v. next w.]

עבר ש' שְׁבוּנָה ch. same, 1) *settlement*.—*Pl.* שְׁבוּנָה to settle. Targ. Job XV, 28. Targ. Y. Ex. XXIII, 33.—
2) *group of buildings, neighborhood, quarter*. Gen. R. s. 17 וְיִסֵּי ר' שְׁבוּנָתָא the quarter in which R. J. the Galilean lived; Lev. R. s. 34 וּבְשִׁבוּנָתָא the quarter in which R. Jose's she went begging in all quarters, but in R. Jose's quarter she did not go; Yalk. Is. 352 וּבְשִׁבוּנָה רְקוּרָא the quarter in which my former husband lives.—*Pl.* שְׁבוּנָתָא. Ib. לִית הָכָא שְׁבוּנָתָא חוּרְרִין וּב' are there no quarters of other people of the town? Yalk. Lev. 665 וּבְשִׁבוּנָתָא דִּקְרָא v. supra; a. e.

ש' בִּזְאֵי, שְׁכּוֹר pr. n. pl. *S'khor Bizzaê*. Snh. 95^a
(Var. שְׁכּוֹר); v., however, בִּזְאֵי.

שֵׁכָר ^{m.} (b. h.; שֵׁכָר) *drunk, intoxicated*. Erub. 64^a אֵל יִתְפַּלל ש' אֵל יִתְפַּלל ש' an intoxicated person should not pray, *contrad.* שְׁחוּרֵי under the influence of wine. Ib. שְׁחוּרֵי ש' שֶׁאֵין רֹכֵשׁ *shakhuy* is he who could speak before a king (who could collect his mind, if he were suddenly summoned to speak &c.), *shikkor* is he who could not &c. Ber. 31^b ש' שֶׁמִּתְפַּלֵּל רֹכֵשׁ a drunk person that prays is like one worshipping an idol. Num. R. s. 10; Tanh. Sh'mini 11; a. fr.

שָׁכַח (b. h.; cmp. שָׁכַח) [to sink,] to forget, discard.
 Ber. 32^b (ref. to Is. XLIX, 14) אָרַם ... אֶתָּה עֲזַבְתִּי וְשָׁכַחְתִּי
 if a man marries a woman after abandoning his first
 wife, he remembers the doings of his first wife, but thou
 hast abandoned me and also forgotten me. Ib. אֶשְׁכַּח בְּכֹלם
 כלום will I ever forget the burnt-offerings of rams
 and the first born that thou didst offer &c.? Ib. שָׂמָּה
 סיני wilt thou forget what I did at Sinai?
 Peah V, 7 וְלֹא שִׁי' וְזֶרַע אֶתָּה שָׁכַחְתָּהּ a sheaf which
 the laborers overlooked in collecting, but the employer
 had not overlooked. Ib. VII, 1 וְשָׁכַחְתָּ and he forgot it
 (left it on the tree). Ab. III, 8 בְּלֹא הַשְׁמִיכָהּ וְכִ' v. שָׁכַח.
 Midd. II, 5 שָׁכַחְתִּי מִדֵּי וְכִ' I forgot what purpose it served;
 Yoma 16^a; a. v. fr.—Part. pass. שָׁכֹחַ; f. שָׁכֹחָה, a) (cmp.
 זָכַר) forgetting. Y. Sabb. VI, 7^d וְהִיא שִׁי' and she may
 forget herself, v. שָׁכַחְתִּי. —b) forgotten. B. Mets. 11^a שִׁי'
 אֶתָּה שָׁכַחְתָּ a sheaf forgotten at the start (overlooked in
 collecting); זָכַר, זָכַר וְלִבְסֹקָהּ, v. זָכַר. Ber. l. c. (ref. to Is. l. c.)
 שִׁי' הַזֶּה לֹא עֲזַבְתָּהּ וְלֹא שָׁכַחְתָּהּ is not abandoned the same as for-
 gotten? (Ms. O. שָׁכַחְתָּהּ ... עֲזַבְתָּהּ ...).

Pi. שָׁנָה 1) same. Y.Ber. V, 9^a top מִשְׁכַּח זֶה מִשְׁכַּח will not easily forget it. Snh. 99^a וְהַמְשַׁכַּח וְ... בל he who studied the Law and neglects it (fails to review it) is like a woman that gives birth and buries; a. e.—2) *to cause forgetting*. Ab. II, 2 שְׂרִירַתָּה ... מְשַׁכַּח עֵץ (or מְשַׁכַּח) the employment of the mind in both of them causes man to forget sin. Tosef. Sot. III, 12 אֲרָם מְשַׁכְּחִין אֲרָם מְשַׁכְּחִין ... you make the law of free trade forgotten among you, I will cause you to be forgotten in the world; Snh. 109^a, a. e. בָּא וְנִשְׁכַּח וְ... רִגְלֵי, a. fr.

Hif. חִשְׁבִּיהוּ same. Bets. 15^b לְחִשְׁבִּיהוּ, v. זָכַר. Ab. l. c., v. supra; a. e.

Nif. יִשָּׁחוּ, *Hithpa.* הִתְשַׁחַּח, *Nithpa.* הִתְשַׁחַּח to be forgotten. Tem. 14^b וְאֵל תִּשְׁחַח וְכ' (some ed. תִּשְׁחַח) it is better that a law be uprooted (disregarded) than that the Law be forgotten in Israel. Ib. 15^b ... נִשְׁכַּחְתּוּ three thousand traditional rules were forgotten during the days of mourning for Moses. Ib. 16^a ... נִשְׁכַּחְתּוּ אָה וְכ' also the rule concerning a sin offering whose owner died (before it was brought) was forgotten during &c. Ib. מִלֵּב ... מִלֵּב that what I have learned be not forgotten out of my mind. Pes. 54^b שִׁישַׁחֲכֶם על הַמֵּת שִׁישַׁחֲכֶם that the dead should be forgotten out of mind; a. fr.

שִׁכַּח I ch. (Hebraism) same. Y. B. Kam. IV, 4^b עד
דִּשְׁכַּחוּן כוֹלֵן, v. סִימָא.

Pa. שָׁמָּה שָׁמָּה same. Y. Erub. I, 18^d top [read:] דָּאִין ... וְלֹא

מִשֵּׁבָה יִרְדָּה that he may not have forgotten it, if Rab should ask him; a.e.

Ihpa. אֲשַׁכַּח to be forgotten. Tem.^{15b} וְ' דא' לרז' א' that which they forgot remained forgotten &c. B.Mets. 85^a רב' דלשפחה גמירי ... דידיה he fasted ... praying that he may forget the Babylonian teaching. Ib.^b מְשַׁכַּחְתָּ אוי' עברי' (אם) נשכחתו וב' (Keth. 103^b v. פְּלוּגָא. Ib. תורה וב' רבא דלא תשכח וב' I brought it about that the Law be not forgotten &c.; a. e.

II. אֶשְׁכַּח (**אֶשְׁכַּח** **אֶשְׁכַּח**, (preced.) [to uncover,] to find.
 Targ. Ps. XXXVI, **מֵשְׁכַּח** (ed. Wil. **לִבִּי**). Targ. Koh. I, 17 (ed.
 Vien. **לִבִּי**). Ib. VIII, 17 (*Pe* interch. with *Af*). Targ. Gen. II,
 20. Ib. VIII, 9 (Y. some ed. **רִשָּׁע**). Targ. O. ib. XLI, 38 **הִנֵּשְׁכַּח**
 ed. Berl. (ed. Vien. a. oth. **רִשָּׁע**, corr. acc.); Y. **הִנֵּשְׁ**; a. fr.—
 Gitt. 56^b **וְלֹא מֵשְׁכַּח לִיכָלִּירָה** ... **רַבָּא** burn this man (me,
 Titus), and scatter the ashes ..., that the God of the
 Jews may not find him and place him before judgment.
 Y. Erub. I, 18^d top **אָ הִי רָבִי אָ** he found that it was taught
 (in the Boraitha), Rabbi says &c. Yeb. 110^b **אֶשְׁכַּחְתִּיהִי**
 I found Rab A. and &c. Ab. Zar. 10^a, a. fr. **נִפְקָ**
וְלֹא he went forth, investigated, and found that &c.
 Macc. 21^b **מֵשְׁכַּחְתָּהּ מִי** wouldst thou have found the
 jewel beneath?; B. Mets. 17^b **לֹא מִשְׁכַּחְתָּהּ**, v. **דִּלִּי**. Gitt. 68^a
אֶשְׁכַּחְתִּיהִי he found it to be wine; Midr. Till. to Ps.
 LXXVIII, 45; Yalk. Kings 182 **אֶשְׁכַּח**. Y. Hag. II, 77^b
וְלֹא מֵשְׁכַּחְתִּיהִי woe for those who lose and do not
 find (who suffer an irretrievable loss)!; a. fr.—Macc. l. c.,
 a. fr. **הֵיכָי מִשְׁכַּחְתָּהּ לָהּ** how wilt thou find it, i. e. to what
 practical case can this be applied? Pes. 7^a **שֶׁבֶת**
בְּשִׁלְמָא as to the Sabbath, there may be a case,
 as, for instance, when the fourteenth day occurs on a
 Sabbath. Ab. Zar. 40^b; a. v. fr.

Ithpa. אִתְּפָה, *Ithpe.* אִתְּפָה to be found. Targ. Ex. XXI, 16. Ib. XXII, 1; 3; a. fr.—Targ. Y. I Deut. XXXIV, 8 וְהִתְפָּחָה אֲבֵלֵינוּ (= h. מָצָא) consequently they ate &c., v. מָצָא.—B. Mets. 16^b רִמְשֵׁי תַּפְחִי בִּשְׁוֹא הַחֹדֶר deeds of purchase that were found in the street. Sabb. 90^a; Nidd. 62^a מִשְׁתַּחֲפִי, v. אִתְּפָה. Snh. 111^a; Ex. R. s. 6, a. e. וְלֹא הִתְפָּחָה וְלֹא הִתְפָּחָה and are not found again (cannot be replaced), v. תַּחֲלִי II; a. fr.

שָׁרְיָה f. (**שָׂרַח**) 1) *forgetting, forgetfulness*. Y. Peah I, 16^b bot.; Yalk. Mic. 559, v. שִׁוְכֶתָּךְ. Ab. IV, 22. Sabb. 31^b מִזֵּן הָיָא מִדֵּן לֵסְתִּי אֲמַר שִׁי לֵסְתִּי לֵסְתִּי lest you say, they forget it (that their way leads to death); a. fr.—2) *that which is forgotten*, esp. (with ref. to Deut. XXIV, 19) *the forgotten sheaf, the poor man's sheaf*. Peah VI, 1 שִׁי אֲמַר שִׁי does not come under the law concerning a forgotten sheaf, does not belong to the poor. Ib. 4 וְשִׁלְאַחֲרָיו שִׁי and a sheaf left behind the cutter belongs to the poor; B. Mets. 11^a. Ib. חֵצֵיר שִׁי לְרִבּוּת שִׁי לְרִבּוּת שִׁי לְרִבּוּת שִׁי to include a sheaf forgotten in town (at unloading). Pesik. Vattom., p. 132^a (ref. to Is. XLIX, 14) כְּעוֹמֵר שִׁי like the forgotten sheaf; a. fr.

שׁוֹכֵחַ, v. שָׁכַח.

שִׁכְחָה pr. n. m. *Shikhḥath*. B. Bath. 26^a; B. Kam. 91^b
 Ms. M. (ed. שריברה; v. Rabb. D. S. a. l. note). B. Bath. 126^b
 (v. Rabb. D. S. a. l. note 80).

שָׁכַב, v. שָׁכַב

שָׁכִיב m., **שָׁכִיבָא** c. (preced.) 1) *lying*; מָרַע **שָׁכִיב** *dangerously ill*, v. מָרַע II.—2) *dead, deceased*. Targ. Y. Dent. XXV, 5, sq. Targ. Ps. XXXI, 13; a. fr.—[B. Mets. 73^b, read: שָׁכִיבָנָא, v. שָׁכָב.]—*Pl.* שְׁכִיבָא, שְׁכִיבִין, שְׁכִיבִי, *grave*. Ruth I, 8. Targ. Koh. IV, 2 (not שְׁכִיבָא); a. e.—Snh. 46^b, v. יִקְרָא, Sabb. 109^b בִּי שֵׁי Ar. *in the cemetery*, v. שְׁכִיבָא; a. e.—V. שִׁכְבָּא.

שִׁכְבָה f. (שָׁכַב) 1) *lying down, lying position.* Ber. 11^a (ref. to Deut. VI, 7) בַּשָּׁמַיִם ש' ש' מִמַּשׁ וְכ' at the time of lying down, (and) literally in a reclining position, and at the time of rising, (and) literally in an erect position (must the Sh'm'a be recited, v. קִרְאוּ a correct quot. acc.). Ib. 4^b בְּקִרְבָּהּ מִקֵּדָה לְקִרְבָּהּ the text (Deut. I. c.) puts lying down parallel to rising, as at rising (in the morning) the reading of the Sh'm'a precedes the prayer (תְּפִלָּה) אָח ש' so at lying down (in the evening) the reading of the Sh'm'a precedes &c. Ib. אָח ש' נִמְי כְּמִדָּה מִאִרְבָּע קִרְבָּה ... אָח ש' נִמְי כְּמִדָּה מִלִּישְׁתִּי as in the morning the Sh'm'a is read near the bed (immediately after rising), so in the evening the Sh'm'a is read near the bed (before going to bed). Y. ib. I, 8^c וְקִרְבָּה בַּה ש' וְקִרְבָּה בַּה because lying down and rising are mentioned therein (in the chapter of Balaam, Num. XXIII, 24; XXIV, 9). Y. Gitt. III, 44^d top; Tosef. Kel. B. Mets. I, 14 אָח אָח אָח a mattress to lie on, and another &c.; a. fr.—2) *lying with, carnal connection.* Snh. 54^b (ref. to Lev. XVIII, 23) שִׁכְבָּתָהּ ... שִׁכְבָּתָהּ לֹא תַתֵּן תַּתֵּן תַּתֵּן שִׁכְבָּתָהּ means, thou shalt not allow thy lying with (any connection, either active or passive); Yalk. Ex. 348; Yalk. Lev. 599. Snh. I. c. לִרְבִּי לִרְבִּי ... according to R. 'Ak. he is guilty of one act only, for thy *sh'khobeth* and thy *sh'khabah* are the same.

שְׂכִיחַ m., **שְׂכִיחָא** c. (II שְׂכִיחַ) = h. מצוי, *found, on hand; frequent; likely*. Hag. 5^a, v. וְזִינָא I. B. Mets. 85^b בביתו אליהו ש' אליהו whom Elijah used to visit. Taan. 23^b וכן משום דאתתא ש' because the wife is usually at home, and gives the poor bread &c., v. הַנִּיחָא ch. Sabb. 78^a יין ש' wine is used ordinarily for drinking, extraordinarily for medicine. Bets. 2^b, a. fr. מילתא דלא a case of rare occurrence. Sabb. l. c. כל מילתא דש' whenever a thing is used ordinarily for one purpose, and rarely for another purpose; a. fr.

שָׁכַחַת f. (שָׁכַח) forgetting, use of the root שָׁכַח.
Lam. R. to V, 20; Pesik. R. s. 31, v. עֲזִיבָתָא; a. e.—Ber. 32^b
Ms. O., v. שָׁכַח.

שְׁכִיכָה f. (שָׁכַךְ) *appeasement, use of the root שָׁכַךְ*.
 Esth. R. to I, 12; II, 1 (ref. to כָּשַׁךְ ib.) ש' שְׁכִיכָה ש' it was
 an appeasement, and yet it was no appeasement, i. e. he
 was not reconciled without regret.—*Pf.* שְׁכִיכוּת. Meg. 16^a
 (ref. to Esth. II, 1, a. VII. 10) הָלַלְנוּ לָמָּה שְׁכִיכוּ שָׁמַיָּא why these
 two appeasements?; Yalk. Esth. 1059 (not שְׁכִיכָה).

נִשְׁכֵּן v. נִשְׁכֵּר.

מִבֵּין v. שִׁפְרָא, שִׁפְרִין

שִׁכְנָא m.=h. שָׁכָן, *neighbor*. Targ. Prov. XXVII, 10 Ms. (ed. שִׁכְנָא, שָׁכָן).—*Pl.* שִׁכְנִיָּין Targ. II Kings IV, 3 (v. שִׁכְנָא). Targ. Ps. LXXIX, 4; 12 (ed. Wil. שִׁכְנָא; ed. Lag. שִׁכְנִי).

שְׂכִינָה m. (שָׁכַן; emp. שְׂכַפְנָה) *eyelid*. Targ. Y. I, II
Deut. XXXII, 10 (some ed. שְׂרִיכָנָה).

שְׁכִינָה. f. (*שֶׁכַּן*) *royal residence, royalty.* Lev. R. s. 2
 (שבֹּתוֹת; some ed. בֵּיתוֹ) וְבֵית כְּבוֹדִי וּבֵית שְׁכִינָתִי וכו'
come, and I will show thee my honor and the house of
my residence without thy mother; Yalk. Ez. 340 כְּבוֹרִי
 כְּלֻם פִּירָתוֹ כְּבוֹרִי l.c. (corr. acc.). Lev. R. l. c. וּבֵית שְׂבִיעֲךָ לְאַמֵּךְ
 וּשְׂבִיעֲךָ has my honor or my royalty suffered (through
 thy mother's absence?); Yalk. l. c. בֵּית שְׂבִיעֲךָ .
 כְּבוֹרִי אוֹ בֵּית שְׂבִיעֲךָ (Yalk. l. c.)—Esp. *Shechinah, Divine Presence, holy*
inspiration (v. Ex. XXV, 8, a. 22). Yoma 9^bsq. אִין נִמְי סִלְקִין
 ... even if all Jews had returned in Ezra's days, the Sh. would not have
 dwelt in the second Temple, for it is written (Gen. IX,
 27) ...; the Sh. dwells only in the tents of Shem; Gen.
 R. s. 36, Ber. 6^a עֲמִיתָם שֶׁשָּׁם יָסְמוּ ... שָׁם לִישְׁבָּנוּ that when three sit as
 judges, the Sh. is with them. Sabb. 12^b ה' לְמַעַל וכו' the
 Sh. dwells over the headside of the sick man's bed. Ib.
 30^b; Pes. 117^a, v. צָבָאוֹת. Meg. 29^a מִצֵּאתָן שֶׁ עָמְרוּ
 whithersoever they were exiled, the Sh. went with them.
 B. Bath. 25^a מִקּוֹם שֶׁ בָּלְל מִקּוֹם the Sh. is everywhere (you
 may face any region in prayer). R. Hash. 31^a; a. fr. (also
 in Chald. diction).

שְׁכִינָתָא, שְׁכִינָה ch. same. Targ. Y. I, II Num. XXIV, 6. Targ. Ex. XVII, 7. Targ. Num. V, 3. Targ. Ez. III, 12; a. fr.—Yoma ^b, v. preced. Snh. 38^a שׁוֹמְרֵי אֱמֻנָתָא אֲנִי וְכָל שְׂרָיָא דְּמִנְהּ שְׁכִינָתָא וְכָל שְׂרָיָא דְּמִנְהּ שְׁכִינָתָא (for prayer), there the Sh. dwells; how many Shechinahs are there? a. fr.—*Pl.* שְׁכִינָתָא. Ib.

שָׂכִיר m. (b. h.; שָׂכַר) hired man. Erub. 64^a; Shebu. 46^b וְכָל שָׂכִיר יוֹם שֶׁ הָיָה לָקָרֵת h. B. Mets. IX, 11 שֶׁ לַיִל שֶׁ לַיִל שֶׁ שְׂעוֹת שֶׁ בְּשָׂעוֹת שֶׁ בְּחֹדֶשׁ by the month. Ib. 112^b (in Chald. dict.) ... עָקְרוּהָ וּשְׂדֵי הָרַבִּיּוֹת וּשְׂדֵי הָרַבִּיּוֹת the Rabbis took the oath from the employer, and put it on the hired man. Ib. אֵרֶוֶר ... הָיָה לָקָרֵת the hired man, too, hires himself out from necessity; a. fr.

שְׂכִירָה f. (preced.) *hire, rent*. B. Mets. 65^a, a. fr. שְׂכִירָה rent (for a house or a field) is not due before the end of the term. Ib. 98^a בשְׂכִירָהּ בְּשֵׁנֶי הַיּוֹם (I let thee have the two cows) half a day as a loan, and half a day for hire. Ib. שְׂכִירָהּ דִּשְׁוֵי הַיּוֹם and the cow that survived is the hired one. Ib.^b; a. fr.

נָשַׁךְ (b. h.) *to sink*, (of anger) *to be appeased*. Ex. R. s. 8 מִן מִדְּרָתָם they (the threatening gates) were at once appeased; (Tanh. Vaera 7 נִשְׁכַּרְתָּ). Esth. R. to I, 12 לֹא ... עָרַךְ 'נָשַׁךְ' until Esther entered (the palace), Ahasver's anger was not appeased; a. e.

Pi. שִׁבַּל (with double accus.) *to sink a thing into*; 'ש' to sink into the ear that which it is able to hear, i. e. *to assist a person's perception* by gradual increase of sound, by a comparison &c. Mekh. Yithro, Bahod., s. 3; 4 (ref. to Ex. XIX, 19) ולמה רך why was the sound soft at first (growing gradually stronger)? In order to bring into the ear as much &c.; ib. (ref. to Ex. I. c. 18) ומה חרר why does the text say, 'like the smoke of a furnace'? In order to assist the perception &c.; ib. (ref. to Ez. XLIII, 2) מבריוויי we describe God by borrowing a metaphor from one of his creations in order to &c.; Tanh. Yithro 13; Yalk. Ex. 284.

שִׁבַּל I (b. h.; v. שִׁבַּל I) *to be bright*.

Hif. הִשְׁבִּיל 1) *to be wise, understand; to consider, deliberate*. Midr. Prov. to I, 3 צריך להשכיל דריאך when a man is appointed judge, he must deliberate how to acquit the innocent &c.; צריך להשכיל ולדקוק וב' he must study and investigate the law, that he may not sin or lead to sin; Yalk. ib. 929 צריך להשכיל דריאך לדרקוק וב' he must deliberate how to carry out the law exactly &c. Midr. Till. to Ps. XXXII (ref. to I Sam. XVIII, 14, sq.) and because he was wise, his sin was covered; a. fr.—2) *to look towards, face*; (cmp. שָׁכַם, a. fr.) *to be directed*. Num. R. s. 14^b; Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) שָׁכַל את ירדיו Jacob's hands were directed towards (pointed to) the holy spirit.

שִׁבַּל II (b. h.; cmp. שִׁבַּל II) *to entangle, cross*.

Pi. שִׁבַּל same, trnsf. *to cause confusion*. Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) [read:] ש' יהודה ש' (אמר רבי ש', a dittography) he (God) made Jacob's hands bring confusion into Menasseh's birthright.

שָׁכַל (b. h.; Shafel of שָׁכַל, אכל) [*to finish, consume*], *to bereave* (of everything), *make childless*; *שָׁכַל to be childless*. Part. pass. שָׁכֹל; f. שְׁכֹלָה; pl. שְׁכֹלֹת. Pirké d'R. El. ch. XLIX (v. I Sam. XV, 33) רישבו as the sword of Amalek, thy (Haman's) grandfather, consumed the young men... and their women remained childless and widowed, so shall thy mother be childless among women; ובתפלת... ש' וב' and through the prayer of Esther and her maids all males of Amalek were killed, and their women remained childless &c.

Pi. שָׁכַל *to destroy, consume*. Ib., v. supra. Num. R. s. 16²⁴ I have created thee (the angel of death) to work destruction among the nations, except &c. Gen. R. s. 86 שחיהא מְשַׁכְּלָה בבני דוב שהיהא מְשַׁכְּלָה בבני דוב a bear that worked destruction among the children of her owner; a. e.—Part. pass. מְשַׁכְּלָה. Yalk. Cant. 988 (ref. to Cant. IV, 2) מְשַׁכְּלָה מי שלומד מהם אינו מְשַׁכְּלָה whoever learns from them (the scholars), shall not be bereft (injured).

שָׁכַל, *Ithpa.* אִשְׁתַּכַּל, v. שָׁכַל.

שָׁכַלָא, v. שָׁכַלָא.

שָׁכַלָא, שָׁכַלָא, שָׁכַלָא, v. sub שָׁכַלָא.

שָׁכַלָא, Y. Ber. IX, 13^c bot., v. שָׁכַלָא.

שָׁכַלָא, v. שָׁכַלָא.

שָׁכַלָא, שָׁכַלָא (Shaf. of שָׁכַל, cmp. שָׁכַל) *to finish, decorate*.

Snh. 38^a Ms. M. (v. Rabb. D. S. a. l.) like a king who built great palaces and decorated them, and made arrangements therein for a large banquet &c. Pesik. R. s. 2 thou shalt not finish it (the Temple), opp. מִסְדֵּרוֹ laying the foundation; Yalk. Sam. 144; a. e.

Hithpa. הִשְׁתַּכַּל, *Nithpa.* נִשְׁתַּכַּל 1) *to be finished, decorated*. Gen. R. s. 10 (ref. to Gen. II, 1) וְנִשְׁתַּכַּלְתָּ the heavens were decorated with sun, moon, and stars, and the earth with trees and herbs, and with the garden of Eden; Yalk. ib. 15 וְנִשְׁתַּכַּלְתָּ... וְנִשְׁתַּכַּלְתָּ. —2) *to be founded*. Tanh. K'doshim 10 (ref. to Ps. L, 2) מִכָּל זֶה כָּל זֶה from Zion was the whole world founded, as we have learned (Y. Yoma V, 42^c), why is it called foundation stone? &c., v. שָׁכַלָא II.

שָׁכַלָא, שָׁכַלָא ch. same, 1) *to finish, decorate*. Targ.

Y. Ex. XXXI, 17. Targ. Ez. XXVII, 4; 11; a. fr.—*Part. pass.* מְשַׁכְּלָה; f. מְשַׁכְּלָה; pl. מְשַׁכְּלָה. Ib. 3. Ib. XXVIII, 12 (ed. Wil. מְשַׁכְּלָה, Hebr.); a. e.—2) *to fasten, establish, found*. Targ. Is. XLII, 5 (h. text רִקַּע). Targ. I Sam. II, 8 (h. text רִשָּׁע). Targ. Hab. II, 12 (h. text כִּינָה); a. fr.

Ithpa. אִשְׁתַּכַּל 1) *to be finished, decorated*. Targ. O. Gen. II, 1. Targ. I Kings VI, 38. Targ. Ps. CXIX, 96 ed. Lag. (ed. Wil. ראשחל ואשחל, corr. acc.) that which was begun and has been finished; a. fr.—2) *to be founded*. Targ. I Kings VI, 37 (h. text רִסָּה). Targ. Hag. II, 18; a. fr.

שָׁכַם, *Hif.* הִשְׁכַּם, v. שָׁכַם.

שָׁכַם, *Hif.* הִשְׁכַּם (b. h.; denom. of שָׁכַם) [*to load, v. Ges. Thes. s. v.*] *to rise early; to do a thing early*. Ber. 30^a if one rises early (before sunrise) to go on the road; Tosef. ib. III, 19. Cant. R. to V, 11 (play on שחרור כעורב, ib.; cmp. שָׁחַר (Lev. R. s. 19 מְשַׁכְּמִים ומעריב שָׁחַר) and told them that he expected them to come to their work earlier and go later (than the customary time). Ber. 47^b a man should always go early to the house of prayer, that he may succeed in being counted among the earliest ten &c. Ib. 16^b; Y. ib. IV, 7^d bot. that we may early (in life) obtain &c., v. רָחֵל. B. Kam. 92^b take an early breakfast. Gitt. 7^a and (the tormentors) early and late, and they shall cease of themselves; a. fr.—Bicc. III, 2 and at rising time &c.

שָׁכֵם I m. (b. h.) 1) *shoulder*. Gen. R. s. 53 (ref. to Gen. XXI, 14) על שָׁכֵםם ... על עבריהם for such is the manner of slaves, to carry their filled pitchers on their shoulder; a. e.—2) *load*; trnsf. (cmp. מַשָּׂא, *portion*, *share*. Ib. s. 97, end (ref. to Gen. XLVIII, 22) ש' זו הבכורה by *sh'khem* is meant the share of the first-born; B. Bath. 123^a; a. e.—3) *mountain range*, v. next w.

שָׁכֵם II (b. h.) 1) pr. n. m. *Shechem*, son of Hamor the Hivite. Macc. 11^a, a. e., v. גִּזְרִי. Sot. 22^b, v. שְׂכֵמִי; a. fr.—2) pr. n. pl. *Shechem* in Mount Ephraim. Gen. R. s. 97, end (ref. to Gen. XLVIII, 22, v. preced.) ש' וראי it means Shechem in reality. Ib. (in a corrupt passage) therefore shall the district of Sh. (or the mountain range, v. preced.) be in thy share. Ib. בש' נפרצה וכ' in Sh. did unchastity break out, and thou didst fence it in (setting the example of chastity), therefore &c. Num. R. s. 23, v. נִפְּלִין; a. fr.

שְׂכֵמִי, v. שָׁכֵם.

שָׁכֵן (b. h.; v. בָּנָן, *to dwell, rest*. Hull. 65^a ש' עם a bird (of which you do not know whether it is clean or unclean) that nests with unclean birds, is unclean. B. Kam. 92^b (quot. from an unknown writing, v. Rabb. D. S. a. l. note 7) כל עוף למינו יִשְׁכֹּן וכ' every bird nests with its kind, and man with his like; Yalk. Gen. 116; Yalk. Jud. 67. Tanh. Noah 15 'אין חקללה שִׁכְנָה וכ' (Gen. R. s. 36 חֲלָה) curse does not rest (take effect) where blessing has been pronounced; a. fr.

שָׁכֵן I m. (v. שָׁכֵן) *one having abnormally long eye-brows*. Tosef. Bekh. V, 2, sq., expl. שוכנין שוכבין; (Bekh. 44^a שוכבא).
שָׁכֵן II (b. h.) pr. n. m. *Shechaniab*, the tenth in the order of priests' divisions. Pesik. Ha'omer, p. 69^b (not 'שב); a. e., v. יִשְׁכֹּץ.

שָׁכֵן I m. (b. h.; preced.) *settler, neighbor*. Keth. 85^b ש' ורלמיד חכם וכ' if a neighbor (of the deceased) and a scholar (of the same name claim a legacy), the scholar is preferred; B. Mets. 108^b ש' ורלמיד וכ' if a neighbor and a scholar want to buy a field, the scholar has the pre-emption. Ah. I, 7 רע הרחק מש' keep away from a bad neighbor. Ib. II, 9. Neg. XII, 6 (prov.) לְשֹׁכְנֵי לְשֹׁכְנֵי woe to the wicked, and woe to his neighbor; Num. R. s. 18⁵; a. fr.—Y. Ab. Zar. II, end, 42^a (mixed dict.) ש' חר we had one (gentile) neighbor &c.—*Pl.* שְׂכֵנִים. Keth. l. c. ש' ורלמיד ש' ורלמיד if both claimants are relatives (of the deceased), or both neighbors, or both scholars, it is left to the discretion of the judges (v. שָׁנָא). B. Mets. l. c. ש' ורלמיד ש' ורלמיד if neighbors in the town and neighbors in the field (want to buy a field), the city neighbors have the pre-emption. Sot. I, 4 (address to the suspected adulteress) ש' הרבה ש' bad neighbors do much (may have influenced you). Keth. 72^a ש' רע בשְׂכֵנֵי ש' she is the cause of his bearing a bad name among his neighbors; a. fr.—*Fem.* שְׂכֵנִית. Y. Bets. II, end, 61^d ש' ורלמיד ש' ורלמיד it was his neighbor's wife that did it; ש' ורלמיד is a man punished for what his neighbor's wife does?; a. e.—*Pl.* שְׂכֵנִית. Keth. l. c. ש' ורלמיד ש' ורלמיד he is the cause of her bearing a bad name among her neighbors; a. e.

שָׁכֵן, v. שָׁכֵן.

שָׁכֵן I m. (v. שָׁכֵן) *one having abnormally long eye-brows*. Tosef. Bekh. V, 2, sq., expl. שוכנין שוכבין; (Bekh. 44^a שוכבא).

שָׁכֵן II (b. h.) pr. n. m. *Shechaniab*, the tenth in the order of priests' divisions. Pesik. Ha'omer, p. 69^b (not 'שב); a. e., v. יִשְׁכֹּץ.

שָׁכֵן pr. n. pl. *Sh'khanzib* in Babylonia. Yeb. 37^b. M. Kat. 28^b; a. e.

שָׁכֵן m. (שָׁכֵן; v. שָׁכֵן) *saddler, shoemaker, worker in leather*. Tosef. Kel. B. Bath. I, 15, v. מְכַבֵּשׁ.

שָׁכֵן ch. same. Y. Ab. Zar. XI, end, 42^a ש' עולא U. the shoemaker.

שָׁכֵר (b. h.; cmp. שָׁכַר) *to hire, engage; to rent*. B. Mets. VI, 1 ש' ורלמיד ש' ורלמיד if one engages artisans (through an agent). Ib. VIII, 2 ש' ורלמיד ש' ורלמיד if he borrowed the cow for half a day, and hired her for half a day. Tosef. ib. IX, 1, sq. ש' ורלמיד ש' ורלמיד if one rents a field; a. v. fr.—*hirer, employer; tenant*. B. Mets. 103^a ש' ורלמיד ש' ורלמיד the employer is believed on his oath (that he has paid the wages). Ib. 102^b ש' ורלמיד ש' ורלמיד the whole (rent for the thirteenth month of the leap year) goes to the tenant, i. e. he need not pay extra rent for the intercalated month; a. v. fr.—*tenant of land for rent payable in money*, contrad. to חֲכִיר. Tosef. Dem. VI, 2 ש' במעור 198*

שָׁכֵן ch. same, 1) *to dwell, sit, nest*. Targ. Ps. CIV, 12 Ms. (ed. יִשְׁכֹּן).—Gen. R. s. 65 ש' ורלמיד ש' ורלמיד and whatever bird will nest with it (the starling, v. יִשְׁכֹּן II), to its kind will it belong; Yalk. Ps. 794 ש' ורלמיד ש' ורלמיד the Egyptian raven came and joined it; a. e.—2) *to rest, settle*. Hull. 26^b ש' ורלמיד ש' ורלמיד v. קָפַי. Ib. 111^b, v. קָפַי.

שָׁכֵן 1) *to cause to dwell*. Targ. Cant. III, 10 (not

וכ' the *sokher* pays the rent in cash, the *hakkir* (or *hokher*) in kind; a. fr.—Part. pass. שִׁכָּר; f. שְׁכָרָה. B. Mets. VIII, 2 if the hirer says, ש' מרחו it is the hired cow that died; ש' מרחו she died on the day when I used her for hire; ש' וכ' she died at that time of the day when I used her for hire; a. fr.

Hif. שִׁכָּר 1) *to lease, let*. B. Bath. 110^a שִׁכָּר אֶת עַצְמוֹ וְכ' a man should hire himself out for &c., v. שְׁכָרָה. B. Mets. VIII, 7 שִׁכָּר...הַמְשַׁכֵּר וְכ' if one lets a house... the landlord has to furnish &c. Ib. 8 לִי שִׁכָּר...לְחַדְשִׁים if he let the house by the month,...the landlord has the benefit of the intercalated month, v. שְׁכָר. Pes. 4^a שִׁכָּר לְבָרוּךְ עַל הַמָּן the landlord is obliged to search the house for leavened matter; a. fr.—2) (denom. of שְׁכָר) *to cause to profit, to benefit*. Tanh. ed. Bub., Vayesheb 13 שִׁכָּר...צָרִיךְ (not מְשַׁכֵּר) a man must pray for the welfare of him that benefits him.

Nif. שִׁכָּר (denom. of שְׁכָר) *to be rewarded, benefited; to have the advantage*. Yeb. 92^b שִׁכָּר חוּטָא שִׁכָּר אֶת אֶת עַצְמוֹ וְכ' if this be the law, then he that sinned would be at an advantage; Keth. 11^a, a. e. שִׁכָּר חוּטָא וְכ' it is done in order that the sinner should not be at an advantage. Pes. 50^b; Tosef. Yeb. IV, 8, v. שְׁכָר; a. fr.

Hithpa. שִׁכָּר, *Nithpa.* שִׁכָּר *to profit; to deal in*. Tanh. l. c. שִׁכָּר מִצִּיּוֹן לְפִי because Jacob was benefited by his flock &c. Pesik. R. s. 40 שִׁכָּרָהּ וְכ' v. שְׁכָרָהּ, שִׁכָּרָהּ he that deals in reeds and vessels. Ib. 54^b שִׁכָּר מִשְׁחָרֵי בְּמָה וְכ' and no man knows which of his enterprises will turn out profitable; Mekh. B'shall, Vayass^a, s. 5. B. Bath. 91^a שִׁכָּרִין בְּאֶרֶץ פָּלֶשְׂתִּינָה in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

שִׁכָּר, ch. שִׁכָּר *to fill up, dam*, v. שִׁכָּר. Snh. 95^a, v. שִׁכָּר, a. fr.

שִׁכָּר m. (b. h.; שְׁכָר) *wages, profit, reward*. Shebu. VIII, 1, a. e. ש' נִשְׂאָה he that receives wages (for watching), v. שְׁכָרָה. Succ. 29^b שִׁכָּר שְׂכִיר שִׁכָּר, v. שְׁכָרָה. B. Mets. 112^a שִׁכָּר שְׂכִיר שִׁכָּר he that delays the payment of the hired man's wages, is considered as if taking his life. Ab. V, 11 שִׁכָּר לִי אֵלָּא שְׂכִירִי, a. e. שִׁכָּרִי, v. שְׁכָרָה. B. Kam. 116^a, a. e. שִׁכָּרִי, v. שְׁכָרָה. B. Bath. 91^a שִׁכָּרִין בְּאֶרֶץ פָּלֶשְׂתִּינָה in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

Israelites redeemed; Ex. R. s. 1. Hull. 88^b ש' שִׁכָּר וְכ' as a reward for what Abraham our father said (Gen. XVIII, 27) &c. Ex. R. s. 45 שִׁכָּר שִׁכָּר שִׁכָּר שִׁכָּר on account of three things he (Moses) was granted three things; ש' שִׁכָּר שִׁכָּר שִׁכָּר on account of 'he hid his face' (Ex. III, 6) &c.; a. fr.—[Yalk. Is. 371 שִׁכָּר, read: שִׁכָּר, v. שִׁכָּר]

שִׁכָּר (b. h.) *to fill, saturate; to drink freely*.—Part. pass. שִׁכָּר; f. שְׁכָרָה. Taan. 22^b שִׁכָּר וְכ' that the soil be neither soaked nor thirsty, but between the two extremes. Midr. Till. to Ps. XXXV (ref. to Is. LI, 21) שִׁכָּר וְכ' and wherefrom art thou drunk? From the troubles, but not from too much wine; a. e.

Pi. שִׁכָּר *to make drunk, intoxicate*. Erub. 64^b ... דֶּרֶךְ שִׁכָּר walking (after drinking) makes him unsteady, and sleep makes him drunk; Taan. 17^b. Erub. l. c. ... רְבִיעִית one fourth of a Log of Italian wine intoxicates. Cant. R. to I, 4 שִׁכָּר וְכ' they made a great feast, and she made him drink more than enough; Yalk. Gen. 15; a. e.

Hithpa. שִׁכָּר, *Nithpa.* שִׁכָּר *to be, become intoxicated*. Keth. 8^b שִׁכָּר וְכ' when they began to drink (at the mourners' meals) and get intoxicated &c. Snh. 42^a שִׁכָּר וְכ' v. שִׁכָּר. Esth. R. to III, 9 שִׁכָּר וְכ' they ate and drank, and became drunk, and acted disgracefully. Num. R. s. 10⁸ שִׁכָּר שִׁכָּר שִׁכָּר things from which one cannot become intoxicated; a. fr.

שִׁכָּר ch. same.

Pa. שִׁכָּר *to make drunk*. Lev. R. s. 12 שִׁכָּר וְכ' they gave him drink, and made him drunk, and carried him out &c.

Ilhpa. שִׁכָּר *to drink freely*. Ber. 9^a שִׁכָּר וְכ' they drank freely at the wedding of &c. (and slept beyond the time of prayer).

שִׁכָּר m. (b. h.; preced.) *intoxicating drink*. Num. R. s. 10⁸ (ref. to Num. VI, 3) שִׁכָּר וְכ' are not *yayin* and *shekhar* the same? *yayin* is unmixed wine, and *shekhar* is mixed wine; a. e.—Esp. *beer* of dates or barley. Pes. III, 1 שִׁכָּר Median beer, expl. ib. 42^b שִׁכָּר מִי שִׁכָּר date beer into which they put a concoction of barley. Ib. 107^a שִׁכָּר you must not pronounce the Kiddush (קִידּוּשׁ) over beer; a. fr.

שִׁכָּר, שִׁי ch. same. Targ. Prov. XX, 1. Ib. XXXI, 4; 6; a. fr.—Pes. 107^a שִׁי ... שִׁי we had no wine, and we offered him beer (for Habbalah). Ib. אִישׁוֹרִי I would rather drink flax-water than drink beer; a. fr.

שִׁכָּר, שִׁי m.=h. שְׁכָר. Tanh. Sh'mini 11 שִׁכָּר וְכ' and they cried after him, see that drunken man!

שִׁכָּר, שִׁי f. (preced. wds.) 1) *fulness, plenty*. Succ. 49^b (ref. to Num. XXVIII, 7) שִׁכָּר שִׁכָּר שִׁכָּר for the sake of the righteous women of that generation were the

expressing drinking, fill, plenty; Y. ib. IV, 54^d top ש' לשון חריבה... Num. R. s. 21¹⁷; Tanh. Pinh. 12; a. e., v. 2—2) *drunkenness*. Num. R. s. 10² [read:] ש' מכל פיו he defiles his mouth and talks bad words in his drunkenness, and is not ashamed. Ib.⁸ ש'... לשיכורו של לוי they stood up and smote one another in their drunkenness. Erub. 65^a ש' לוי this (that the drunken man can be held to legal responsibility) has been taught only, when he has not reached the degree of Lot's drunkenness (unconsciousness), but when he has &c. B. Mets. 90^b (ref. to Lev. X, 9) בשעה at the time of entering (the Temple for service) no effect of the wine should be felt; a. fr.

שִׁכְרָה, שִׁכְרָה m. (preced.) *dabbling*. Ab. Zar. 58^a Ms. M. (v. Rabb. D. S. a. l. note; ed. read: ש' עושה יין נסך does dabbling (in wine) make it forbidden (v. נסך)?—Ib. 57^b, v. שִׁכְרָה.

שִׁכְרָה I (v. שִׁכְרָה) *to quiet, soothe, pat*. Tahh. ed. Bab., Ki Thetsé 6 ש' בולס one pats him (the horse), and he kicks (v. בולס II); Yalk. Deut. 938; Yalk. Ps. 719 מְשַׁכְּחֵהוּ (corr. acc.); Pesik. Zakb., p. 24^b מְשַׁכְּחֵהוּ.

שִׁכְרָה II (transpos. of שכשך) *to knock about, shake; to dabble*. Men. 23^a ש' עצמו מְשַׁכְּחֵהוּ (Rashi seems to read: מְשַׁכְּחֵהוּ) he himself wipes it (the meal offering) in the remainder of the Log of oil; Yalk. Lev. 474. Ab. Zar. 33^b ש' מְשַׁכְּחֵהוּ במים he washes them (the vessels) in water; and they are permitted. Y. Ter. III, 42^a bot. ש' ואחרים מְשַׁכְּחֵהוּ בו (not ברוך) and other people dabble in it (put in vessels or their hands to lap of it); Tosef. ib. I, 8 מְשַׁכְּחֵהוּ.

שִׁכְרָה ch. same. Ab. Zar. 57^b ש' ביה ש' ביה ש' (ed. ש' ביה ש' ביה, corr. acc.; Ms. M. ש' ביה ש' ביה, Hebr. form) he put his hand in and dabbled in it (v. preced.)

שִׁלְיָה m. (b. h.; v. שִׁלְיָה) *carelessness, negligence*. Sot. 35^a (expl. II Sam. VII, 7) ש' על עיסקי שִׁלְיָה for his careless handling (of the Ark); Num. R. s. 4²⁰; Yalk. Sam. 142; Num. R. s. 21¹² ש' על השל מפני ששגגתו ש' because an involuntary act of a scholar counts as a wilful act.

שִׁלְיָה, שִׁלְיָה v. שִׁלְיָה.

שִׁלְיָה (b. h.; = אֲשֶׁר לִי, v. שִׁלְיָה) *belonging to, of*. Ab. II, 2 ש' יד יד מין... כְּשֶׁנָּה... let thy neighbor's property be as dear to thee as thine own. Ib. V, 10 ש' וְשֶׁנָּה שִׁלְיָה he who says, what is mine is mine, and what is thine is thine. B. Mets. I, 1 ש' אוֹמֵר one says, it belongs entirely to me &c. Ib. 30^a ש' משל חברי when his own work is more valuable than that required for his neighbor, i. e. when by helping his neighbor he would lose more than he could save for his neighbor. Gen. R. s. 49 ש' אמר לוֹ מִדָּה לָאֵמֶר they (the strangers entertained by Abraham) said to him, what shall we say? Said he, say, blessed be the God of the world of whose belongings

we have partaken; a. v. fr.—Kidd. 57^b ש' בשלי וְכִי (not לִי) slaughter what is owing to me (the sacrifice) on what belongs to me (on Temple grounds), and what is for thee, on thy own ground.

שִׁלְיָה v. שִׁלְיָה.

שִׁלְיָה, שִׁלְיָה f. (שִׁלְיָה) *weariness*. Targ. Iam. III, 65 (ed. Vien. שִׁלְיָה, corr. acc.; h. text רִאֵל).

שִׁלְיָה v. שִׁלְיָה.

שִׁלְיָה Pa. שִׁלְיָה (b. h. שִׁלְיָה, v. שִׁלְיָה) *to join, fit in with* mortise and tenon. Part. pass. שִׁלְיָה; pl. מְשַׁכְּחֵהוּ. Targ. O. Ex. XXVI, 17; XXXVI, 22.—Kidd. 73^b top ש' רמיה R. Han. (ed. משלכי) if the limbs (of the exposed infant) are set (v. עֲצָב).

שִׁלְיָה m. (preced.) *close-fitting cock or stopper* (screwed in). Sabb. 112^b Ms. O. a. Ar. (ed. שִׁלְיָה, read: שִׁלְיָה, v. Rabb. D. S. a. l. note 20).

שִׁלְיָה m. pl. (v. שִׁלְיָה) *pustules*. Targ. Y. II Ex. IX, 9, sq. (Y. I שִׁלְיָה).

שִׁלְיָה f. pl. (שִׁלְיָה) *wedges*. Y. Succ. I, 52^c top; ib. 52^b bot. שִׁלְיָה (corr. acc.; Bab. ib. 12^b הריצין).

שִׁלְיָה m. pl. (b. h. שִׁלְיָה; preced.) *mortised boards, steps of a ladder*. Y. Taan. IV, 68^b bot. ש' וְעוֹשֶׂה אוֹרֵן כְּמִין ש' he gave them the form of mortised boards and joined them, so as to make them look like a ladder.

שִׁלְיָה (emp. Sam. שִׁלְיָה, Ex. III, 3 שִׁלְיָה, h. text מפני... וְשֶׁנָּה שִׁלְיָה Y. Keth. V, 30^a bot. שִׁלְיָה because it makes the mouth sore (v. שִׁלְיָה I), and blisters the lips; (Bab. ib. 61^b מְשַׁכְּחֵהוּ).

שִׁלְיָה Y. Sot. II, 18^a top, v. שִׁלְיָה.

שִׁלְיָה Kel. XXV, 4, v. שִׁלְיָה.

שִׁלְיָה (emp. שִׁלְיָה) *to pass a bolt; to bolt* (emp. שִׁלְיָה). Targ. Y. Ex. XXVI, 28 (h. text מְשַׁכְּחֵהוּ). Ib. XXXVI, 33 שִׁלְיָה (not לְשַׁכְּחֵהוּ; h. text לְשַׁכְּחֵהוּ). V. שִׁלְיָה.

שִׁלְיָה (b. h.) *snow*. Nidd. 17^a ש' אִינוּ לֹא אוֹכֵל וְכִי snow belongs neither to the class of solid food nor of liquids (for Levitical law). Y. Hag. II, 77^a bot. two paths ש' של ש'... one of fire and the other of snow; Ab. d'R. N. ch. XXVIII. Tanh. R'eh 13, a. e., v. שִׁלְיָה; a. fr.—Pl. שִׁלְיָה. Nidd. I. c. Tosef. Snh. II, 12. Pes. 94^b; a. e.

שִׁלְיָה v. שִׁלְיָה.

שִׁלְיָה f. (contr. of שִׁלְיָה, v. שִׁלְיָה; emp. שִׁלְיָה a. שִׁלְיָה) *a mass of a burnt or decayed body distinguishable in shape and outlines*. Nidd. 27^b, sq. ש' קרימה if a corpse has been burnt, and its remains have retained the shape of the body. M. Kat. 25^a. Nidd. 56^a שִׁלְיָה.

א creeping thing that is dried up, but whose shape is still discernible; a. e.—*Pl.* שְׁלֵחָא. Lam. R. to IV, 17 רבז דקב"ח לנשְׁלֵחָאִין וכו' the Lord motioned to their (the drowned Egyptians) remains, and they came up floating &c.; what is the nature of these skeletons?

שְׁלֵחָא, שְׁי' ch. same, *decayed carcass*. Targ. Job XX, 23 (h. text לרוחם).—B. Kam. 31^b, sq. כש' רפסקה לאורחא כש' it blocks the road like a carcass.—*Pl.* שְׁלֵחָאִין, שְׁי'; constr. שְׁלֵחָאִין, שְׁי' *flakes of flesh*. Targ. Job XLI, 15 (some ed. שְׁלֵחָאִין; h. text מפלי).

שְׁלֵחָא, v. שְׁלֵחָא.

שְׁלֵחָא (v. שְׁלֵחָא) 1) *to hang down*; denom. שְׁלֵחָאִין.—2) (denom. שְׁלֵחָאִין) *to end, complete*. Targ. Is. X, 32 עלמא כד יִשְׁלֵחָא (שְׁלֵחָאִין) when the world shall have completed its (Messianic) period; (Targ. Y. II Ex. XII, 42 שְׁלֵחָאִין).—3) *to be at ease*; v. שְׁלֵחָאִין.

שְׁלֵחָא (Shaf. of לוחב) *to burn, glow*. Part. pass. שְׁלֵחָאִין. Koh. R. to I, 5 משה ... רבשעה (not משילחב) when the sun wants to go forth, it is glowing hot.

שְׁלֵחָאִין, שְׁלֵחָאִין ch. same. Targ. Ps. CVI, 18 (h. text לוחב). Ib. XXI, 10 Ms. (ed. סלעם; h. text בלע).

Itkpa שְׁלֵחָאִין *to be burned; to flame*. Targ. Y. Ex. XXXII, 1. Targ. O. ib. IX, 24 (h. text מתלקד).

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלֵחָאִין f. (b. h.; preced. wds.) *flame, flaming fire*. B. Kam. 59^b, a. e. משה לו' ש' if he gave him (the child &c.) flaming fire, opp. גחלת; v. שְׁלֵחָאִין; Y. ib. VI, 5^c top. Bets. V, 5 דגחלת דגחלת if one takes burning coal from his neighbor on the Holy Day, he may carry it only as far as the owner is permitted to walk, but if he lights his own wood from the neighbor's fire, he may carry it everywhere; a. fr.—*Pl.* שְׁלֵחָאִין, שְׁלֵחָאִין. Pirké d'R. El. ch. LI וכו' שְׁלֵחָאִין של שמש וכו' the waters of the ocean extinguish the flames of the sun, and it has no brightness and no flame the whole night; ... וכו' שְׁלֵחָאִין and when it comes to the east, it bathes in a river of fire ... and puts on its flames and rises &c.

שְׁלֵחָאִין, שְׁלֵחָאִין m. ch. same. Targ. Y. Deut. IV, 11. Targ. Y. II Ex. XIX, 18.—*Pl.* שְׁלֵחָאִין, שְׁלֵחָאִין. Targ. Ps. XXIX, 7 (Ms. שלוחב). Targ. Is. XIII, 8. Ib. XXIX, 6.

שְׁלֵחָאִין f. same. Targ. Y. Gen. XXX, 25. Targ. O. Ex. III, 2; a. fr.—*Pl.* שְׁלֵחָאִין, שְׁלֵחָאִין. Targ. Y. Ex. XX, 2, sq.

שְׁלֵחָאִין, שְׁי' m. (שְׁלֵחָאִין) *weariness*. Targ. Is. VIII, 22.

שְׁלֵחָאִין, שְׁי' m. pl. (used as sing.) *tail, end*. Targ. II Chr. XX, 16.—Yeb. 115^a חלוליה בש' (not חלוליה) at the end of his wedding (when he was left alone with his bride). Yoma 29^a קשיא וכו' ... ש' (fem.), v. שְׁלֵחָאִין. Ber. 40^b, v. שְׁלֵחָאִין. B. Mets. 64^a, v. שְׁלֵחָאִין; a. e.

שְׁלֵחָאִין I (Shaf. of לְחָאִין) *to weary*. Targ. Lam. III, 5 (ירלחא) and wearied them (h. text ויש' אינן). Ib. 65 (not שְׁלֵחָאִין). Targ. Job XVI, 7 שְׁלֵחָאִין (ed. Wil. שְׁלֵחָאִין, corr. acc.). Targ. Is. XXXII, 6; a. e.—Part. pass. שְׁלֵחָאִין, שְׁלֵחָאִין; *pl.* שְׁלֵחָאִין, שְׁלֵחָאִין; f. שְׁלֵחָאִין, שְׁלֵחָאִין. Targ. Gen. XXV, 29, sq. Targ. Is. XLIV, 12. Ib. XLI, 17. Targ. Prov. XXV, 25 (ed. Wil. שְׁלֵחָאִין). Targ. Dent. XXV, 18. Targ. Jud. VIII, 4, sq.; a. e.—Gen. R. s. 24 (transl. Is. LVII, 16) ליה משה it (the wind) gets tired; Y. Ber. IX, 13^d top; Koh. R. to I, 6; Yalk. Kings 219 משלחא דרוד עליל משה משה' וכו' he used to come around exhausted (thirsty) and take it &c.—M. Kat. 2^a (quot. fr. Targ. O. Dent. XXV, 18).

Ishtaf. שְׁלֵחָאִין *to be wearied, faint*. Targ. Ps. CII, 1. Ib. LXVIII, 10; a. fr.

שְׁלֵחָאִין II m. (preced.) = *weary, tired*. Targ. I Chr. XXI, 12.—*Pl.* שְׁלֵחָאִין. Ber. 6^a חזי ברכי דש' (Ms. M. margin שְׁלֵחָאִין) those knees that are wearied.

שְׁלֵחָאִין, שְׁלֵחָאִין m. pl. (שְׁלֵחָאִין) *careless ease, security, arrogance*. Targ. Job XXX, 5 (Levy quotes שְׁלֵחָאִין f. sing.; h. text בן).

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלֵחָאִין I, שְׁלֵחָאִין (b. h.; v. שְׁלֵחָאִין) [*to be lax, to rest, be at ease, careless*. Gen. R. s. 84 (ref. to Job III, 26) שְׁלֵחָאִין לא שְׁלֵחָאִין Gen. R. s. 84 in safety, without care, and at ease; (Pirké d'R. El. ch. XXXVIII only שְׁלֵחָאִין) I was not at ease on account of Esau, neither was I secure on account of Laban.

שְׁלֵחָאִין, שְׁלֵחָאִין m. (b. h.; preced.) *at ease, secure*. Yalk. Gen. 138 בשח וששן וש' in safety, without care, and at ease; (Pirké d'R. El. ch. XXXVIII only שְׁלֵחָאִין).

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלֵחָאִין, שְׁלֵחָאִין f. (b. h.; preced. art.) *security, ease, contentment, happiness*. Gen. R. s. 84 בש' ... יושבין בש' when the righteous dwell at ease, and desire to remain at ease in this world, Satan comes &c. Ab. IV, 15 ... אין שְׁלֵחָאִין it is beyond our power to understand why the wicked are at ease, or why the righteous suffer. Gen. R. s. 49 עיקר שְׁלֵחָאִין של סדום וכו' the real undisturbed prosperity of Sodom lasted only &c. Gen. R. s. 10, end, v. שְׁלֵחָאִין. Num. R. s. 12³ רב בעיניך חבית שְׁלֵחָאִין 'thou shalt behold with thine eyes' (Ps. XCI, 8) thy happiness. Yoma 86^b, v. שְׁלֵחָאִין; a. fr.

שְׁלֵחָאִין, שְׁלֵחָאִין ch. same. Targ. Lam. I, 5. Targ. Ps. LXXXIII, 12. Targ. Y. Gen. XXXVII, 1; a. e.; v. שְׁלֵחָאִין II.

שְׁלֵחָאִין, v. שְׁלֵחָאִין.

שְׁלוּחַ, v. שְׁלַח.

שְׁלוּשׁ (v. שָׁלַח, a. שְׁלַח) *to fit in with mortise and tenon*.—Part. pass. מְשֻׁלָּשׁ; f. מְשֻׁלָּשׁ; pl. מְשֻׁלָּשִׁים. Targ. Y. Ex. XXVI, 17; XXXVI, 22 Ar. (Ar. Ms. quot. in Levy Targ. Dict. מְשֻׁלָּשִׁים *Ilhpa*; ed. מכיוון; h. text משלכות).

שְׁלוּחָא, v. שְׁלַח ch.

שְׁלוּחָא, v. שְׁלַח I, II.

שְׁלוּחַ, v. sub שְׁלַח.

שְׁלוּחַ m. (שְׁלַח) 1) *messenger, agent, deputy*. Kidd. II, 1 ובשְׁלוּחָא דְרַאשֵׁי... ובשְׁלוּחָא דְרַאשֵׁי... Ber. V, 5, a. fr. שְׁלוּחָא דְרַאשֵׁי, v. שְׁלַח; a. fr.—Pl. שְׁלוּחִים. R. Hash. I, 3, sq. ירצאין דהש the messengers went out (to announce the New Moon). Succ. 10^b; 26^a אנן שְׁלוּחֵי מִצְוָה אֵין we are out on a religious message. Hull. 142^a, a. e., v. נָזַק; a. fr.—[2] *pressed olive*, v. שְׁלַח II.—[3] *ditch*, v. שְׁלַח III.]

שְׁלוּחָא ch. same, *messenger* &c. Meil. 21^b מאן דאמר שְׁלוּחָא if one says to his commissioner &c.; a. e.—Pl. שְׁלוּחִין. Targ. Is. XLIV, 26 (ed. Lag. 'שְׁלִיחַ), v. שְׁלַח.

שְׁלוּחָא, v. שְׁלַח.

שְׁלוּחַ, v. שְׁלַח.

שְׁלוּחָא, v. שְׁלַח.

שְׁלוּחָא, v. שְׁלַח.

שְׁלוּחָא, v. שְׁלַח.

שְׁלוּחָא, v. שְׁלַח.

שְׁלוּחָא, v. שְׁלַח.

שְׁלוּחָא, v. שְׁלַח.

offers salutation to his neighbor before prayer, is considered as if he made him a highplace (worshipping man before God). Shebi. IV, 3 ושואלין בשלוחן מפני דרכי ש' and you must salute them (gentiles in the field) &c., v. מהו שואלין בשלוחן בשלום ישראל ש' עליכם Y. ib. 35^b; דָּרָךְ; how must we salute them? As we salute Israelites, 'peace be upon you.' Tam. I, 3 אמרו ש' הכל ש' when they (the two parties patrolling the Temple) met, they said; 'peace?' (answer) 'all peace' (everything is in good order); Lev. R. l. c. Sifra Vayikra, Par. 13, ch. XVI וכל מי שדורא ש' וכל מי שדורא ש' וכל מי שדורא ש' who is at peace offers peace-offerings, opp. אינן; v. שָׁלַם. Ib. the peace-offerings are called *sh'lamim*, בהן ש' because everything in them is at peace (is turned to use; Yalk. Lev. 458 מְשֻׁלָּשִׁים). Ber. 39^b (play on the name שלמן) וכל thou art peace (perfection), and thy teaching is perfect (v. שָׁלַם); a. v. fr.—חָס וְשָׁלוֹם (adv.) *safely, unimpaired*. T'bul Yom IV, 7, a. e. ש' ש' that it will be brought up safely, v. שָׁלַם I.—Pl. שְׁלוּמִים. Num. R. s. 13¹⁶ ש' ש' produces two conditions of peace, peace above and peace below. Yalk. Is. 340 ארבעה רוב ש' (not שלומית) four times in the Scriptures 'peace' appears in connection with 'abundance.'—Ch. v. שְׁלָמָא.

שְׁלוּמָא II pr. n. f. ש' אִמָּא *Imma (Mother) Shalom*, wife of R. Eliezer. Y. Shebi VI, 36^c top. Erub. 63^a; a. fr.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.

שְׁלוּמָא, v. שְׁלַח.